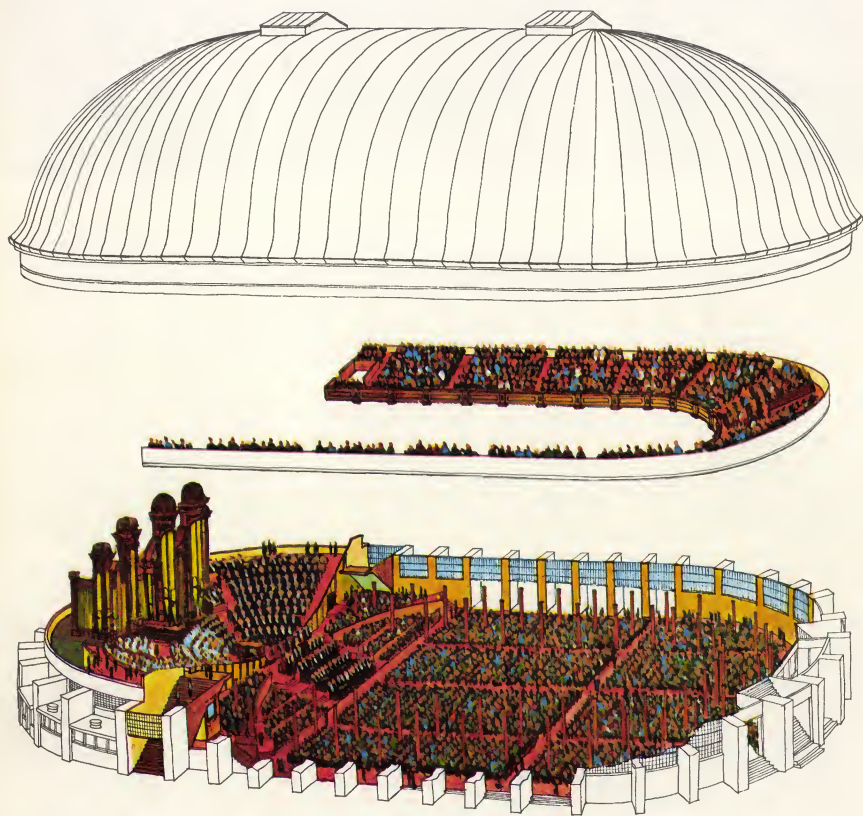


## Solemn Assembly in the Tabernacle



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## On the Cover

An illustration designed to help explain the voting procedures of the solemn assembly held at April general conference (see page 20) was so well done that it is featured on this month's cover. Illustrated by Gerreld L. Pulsipher, this exploded view of the Tabernacle on Temple Square is accurate in proportion, number of benches, seats, columns of pillars, and details in general.

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# Our Concern for All Our Father's Children

President Joseph Fielding Smith

• My beloved brethren and sisters: I am grateful beyond any measure of expression for the blessings the Lord has given to me, and to the faithful members of his church in the various nations of the earth, and to all his children everywhere.

I thank him every day of my life that he has restored in these last days his everlasting gospel for the salvation of all who will believe and obey its laws.

I thank him for the life and ministry of each of the good and great men whom he has called to govern and direct the affairs of his latter-day kingdom.

May I say in particular how much we miss President David O. McKay. As we all know, he was a man of great spiritual strength, a natural-born leader of men, and a man beloved by his people and honored by the world. For all time to come men shall rise up and call his name blessed.

President McKay reminded us often that our mission is to all the world—for the peace, and hope, and happiness, and temporal and eternal salvation of all of our Father's children.

He extended educational opportunities to many peoples in many countries—to Hawaii, the South Pacific, Latin America, and widely among the American Indians. In his remarkable and wide-ranging administration, he sought to bless the people of all the world, so far as possible.

And I say to you, my beloved brethren and sisters, that I know the Lord was pleased with the broad, far-seeing administration of President McKay, and with all my powers of persuasion I urge this people to continue to reach out and bless the lives of all our Father's children everywhere.

May I say how pleased we are as a people for the increased understanding and for the kindly relationship which we enjoy with other faiths, and I trust and pray that this wholesome relationship of goodwill and Christian fellowship will increase and will bless the lives of all who are touched by it.

I think if all men knew and understood who they are, and were aware of the divine source from whence they came, and of the infinite potential that is part of their inheritance, they would have feelings of kindness and kinship for each other that would change

their whole way of living and bring peace on earth.

We believe in the dignity and divine origin of man. Our faith is founded on the fact that God is our Father, and that we are his children, and that all men are brothers and sisters in the same eternal family.

As members of his family, we dwelt with him before the foundations of this earth were laid, and he ordained and established the plan of salvation whereby we gained the privilege of advancing and progressing as we are endeavoring to do.

The God we worship is a glorified Being in whom all power and perfection dwell, and he has created man in his own image and likeness, with those characteristics and attributes which he himself possesses.

And so our belief in the dignity and destiny of man is an essential part both of our theology and of our way of life. It is the very basis of our Lord's teaching that "the first and great commandment" is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind"; and that the second great commandment is: "Thou shalt love thy neighbour as thyself." (See Matt. 22:37-39.)

Because God is our Father, we have a natural desire to love and serve him and to be worthy members of his family. We feel an obligation to do what he would have us do, to keep his commandments and live in harmony with the standards of his gospel—all of which are essential parts of true worship.

And because all men are our brothers, we have a desire to love and bless and fellowship them—and this too we accept as an essential part of true worship.

Thus everything we do in the Church centers around the divine law that we are to love and worship God and serve our fellowmen.

It is no wonder, then, that as a church and as a people we have deep and abiding concern for the welfare of all our Father's children. We seek their temporal and spiritual well-being along with our own. We pray for them as we do for ourselves, and we try to live so that they, seeing our good works, may be led to glorify our Father who is in heaven.

As a church, we are pleased to commend and encourage every civic and cultural project or undertaking that is edifying and wholesome and that is for the blessing and betterment of mankind.

One of our Articles of Faith declares: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (Article 13.)

And one of the revelations the Lord has given counsels that "men should be anxiously engaged in a good cause, and do many things of their own free



will, and bring to pass much righteousness." (D&C 58:27.)

We look with firm disfavor upon some of the social and cultural trends that have existed and do exist in our society, and firmly believe that all decisions on moral issues should be in harmony with the standards found in the Holy Scriptures, beginning with the Old Testament and including the other volumes of revealed writ that God has given in succeeding dispensations.

One of these divine standards states: "And that which doth not edify is not of God, and is darkness." (D&C 50:23.) As a people we seek for ourselves and for all mankind only those things which are edifying, enlightening, uplifting, and ennobling.

We believe it is essential that our young people gain sufficient education to care for themselves in this highly specialized age, and also to serve their fellowmen, and we have in the past and shall continue in the future to support education at all levels.

We have little sympathy, however, with the spirit of disruption and dissidence that is sometimes found on the campuses of the land. We urge our youth to avoid these displays of intemperate conduct and rather to be found on the side of law and order and circumspect action.

It is our hope and prayer that in all nations men may live in peace, respecting each other's beliefs and forms of worship, and that the spirit of unity and brotherhood may abound on every side.

We know there are many people who seek to live upright lives and who desire to maintain substantially the same standards to which we adhere. We welcome their encouragement and hope they will feel to accept the hand of Christian fellowship from us, as all of us seek those great goals so basic to true worship and unity.

We have great concern for the spiritual and moral welfare of all youth everywhere. Morality, chastity, virtue, freedom from sin—these are and must be basic to our way of life, if we are to realize its full purpose.

We plead with fathers and mothers to teach personal purity by precept and example and to counsel with their children in all such things.

We ask parents to set an example of righteousness in their own lives and to gather their children around them and teach them the gospel, in their home evenings and at other times.

We have confidence in the young and rising generation in the Church and plead with them not to follow the fashions and customs of the world, not to partake of a spirit of rebellion, not to forsake the paths of truth and virtue. We believe in their fundamental goodness and expect them to become pillars of

righteousness and to carry on the work of the Church with increasing faith and effectiveness.

Our young people are among the most blessed and favored of our Father's children. They are the nobility of heaven, a choice and chosen generation who have a divine destiny. Their spirits have been reserved to come forth in this day when the gospel is on earth, and when the Lord needs valiant servants to carry on his great latter-day work.

May the Lord bless you, the youth of Zion, and keep you true to every covenant and obligation, cause you to walk in paths of light and truth, and preserve you for the great labors ahead.

There has never been a time, in this age of the earth's history, at least, when the blessings of a gracious and loving Father were as much needed by all men as they are now.

And so now I pray that God our Heavenly Father will open the windows of heaven and pour out upon his children in all the earth those great and eternal blessings which will better their lot temporally and spiritually.

O that men might forsake the ways of the world and turn to that God who made them!

O that they might open their hearts and receive the words of truth and light found in the gospel of his Son!

O that there might be peace on earth, brotherhood among nations, and love in the hearts of men!

I pray that God our Eternal Father will look down in love and mercy upon his people everywhere, and upon all those who have chosen him as their God and who seek to serve him in the name of his Son.

I pray that parents everywhere may be a light unto their children; that they may guide them in paths of truth and righteousness; and that children may respond to parental teaching and be preserved from the evils of the world.

I pray for the weak and the weary, for those who are burdened with cares and sorrows, for those who need comfort and assurance amid the storms of life.

May the Lord grant unto them peace according to the promise of his Son, who said to the saints in olden times: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.)

May the Lord grant unto us and to all men the fullness of those blessings which we are able to receive in this life and then accept us into his kingdom in the eternities that lie ahead—all of which I pray in humility and in thanksgiving and in the name of the Lord Jesus Christ. Amen. ○



● Few readers would question the value of mental health in one's life. Often, one's happiness may be greatly reduced because of inadequate mental health. Many who could financially well afford time to rest take sleeping pills in order to sleep at all; other persons who could well afford sumptuous meals must be content with milk and crackers because of ulcerated stomachs caused by emotional strain. Recently, a friend of our family said that her life was not enjoyable any more because she felt that emotionally she was coming "unglued."

Statistics indicate that approximately one out of four people in the general population will undergo hospitalization or intensive mental treatment at some time during their lifetime. It is estimated that emotional disturbances cause 50 percent of industry's absenteeism—a loss of about five billion dollars annually. Some medical doctors estimate that from 50 to 70 percent of all their patients suffer from maladies that have a psychological rather than physiological origin.

The pressures of our time do not help this situation.

We merely need to review in our minds such stark facts of war, the rapidly rising crime rates, delinquency, immorality, drug abuse, riots and violence of all kinds, civil strife and hatred displayed among the races, a devaluation of religion and its concepts, inflation, immense pressures to success, and so on. It's no wonder that some have referred to our era not as the Nuclear Age, but as the Age of the Tranquilizer. We live in an age when mental health is challenged as never before.

Naturally, we would like to do all in our power to preserve our own mental stability and health. A pressing question is, What shall we do? And, specifically, What is the relationship between our religion and mental health?

Many people claim that since religions teach about sin and its effects, large numbers of believers are led to suffer from overwhelming burdens of guilt and thus become mentally upset and ill. In fact, one of the most prevalent theories of psychoanalysis (Freudian) has rested on the idea that neurosis stems from a "too severe superego," which is the product of "too strenu-

# Mental Health

Dr. Joe J.  
Christensen

Illustrated by  
Jerry Thompson,  
Maurice Scanlon

ous socialization at the hands of harsh, unloving parents, a demanding religion, and/or society.”<sup>1</sup>

As Latter-day Saints, we recognize that we belong to a church that has a definite system of values and doctrines. Contained within this system are specific standards of conduct relative to morals, clean living, and health. Some persons have charged that these high standards and prohibitions tend to cause undue guilt feelings and thus lead to mental breakdowns, or mental illness. If true, this is a serious indictment. In light of this, let us consider the relationship of our religion to mental health.

Is there evidence to indicate that the incidence of mental problems is higher among members of the Church than the population at large? Undoubtedly, more research ought to be done in this area. A hypothesis that ought to be tested is that the gospel of Jesus Christ is essentially therapeutic from a mental health standpoint in the lives of those willing to apply its principles in their lives. In other words, if true, there should be fewer incidents of mental illness, proportionately, among Latter-day Saints who are

active than among the population as a whole.

A few shreds of data bear to some extent on this question of the relationship of our religion and mental health. During World War II, thousands of American men were rejected as unfit for military duty on medical grounds. Of those rejected throughout the nation as a whole, 17.7 percent failed to qualify due to what was termed “mental illness.” During the same conflict, those rejected in Utah for the same reason constituted 12.0 percent of the total.<sup>2</sup> In other words, a ratio of almost half again as many were rejected nationally for mental illness as in the state of Utah. It is understood that Latter-day Saints cannot be given total credit or blame for all that occurs within the state; but since members of the Church constitute a majority of the population in Utah, certainly the

Dr. Joe J. Christensen, high counselor of the University First Stake, has been director of the Salt Lake Institute of Religion adjacent to the University of Utah. He was recently called by the First Presidency to serve as a mission president.



"There can be great  
therapeutic value in confession  
and repentance"

Church has some direct influence on such data.

It is interesting to note how the average number of daily resident patients in state mental hospitals throughout the country compares with that of the state of Utah, where members of the Church constitute the majority. One study, prepared by the Joint Information Service of the American Psychiatric Association and the National Association for Mental Health, indicated that the number of average daily resident patients in public mental hospitals per 100,000 civilian population was 61.0 in 1964 and 54.8 in 1966 in Utah, compared with a national average of 262.3 in 1964 and 237.9 in 1966. Utah has consistently been ranked 51st in comparison with all other states and the District of Columbia for many years. Thus, one could be led to question the charges that a demanding religion destroys mental health.

The statistical data, limited as it is, does not indicate that Mormons are being driven wholesale into mental institutions. I believe that potentially the teaching and practices of the Church are more therapeutic than destructive when it comes to the believer's mental health, for the following reasons:

1. *The gospel helps us find meaningful answers to life's most pressing problems.*

The philosopher Immanuel Kant, in his *Critique of Pure Reason*, indicates that "the whole interest of reason, speculative as well as practical, is centered in the three following questions: 1. What can I know? 2. What ought I to do? 3. What may I hope?" Later, writing on logic, he mentioned that these three questions could be unified into one: "*What is man?*"

Anyone who has come to know and believe the gospel has found some meaningful answers to each of these fundamental questions. For me, as a believing parent, it's a thrill to know that early in my child's life he is taught these concepts in Primary and Sunday School.

Do you recall the words of "I Am a Child of God"?

"I am a child of God, And he has sent me here,  
Has given me an earthly home With parents kind and dear.

Lead me, guide me, walk beside me, Help me find the way.

Teach me all that I must do To live with him some day."

If you will analyze those lyrics from a philosophical, theological, and even a mental-health standpoint, the concepts can be effective in adding a new dimension of meaning and joy to life. What is man? He is a child of God. His life is purposeful. Family relationships are important. Learning and practicing the principles of the gospel can bring us back across the chasm of death into the presence of God the Father again. Anyone who believes these lines does not experience the feelings of estrangement, alienation, and aimlessness that plague many people in our generation.

2. *The gospel can help us gain or retain mental health by encouraging us to be honest with ourselves, or in other words, to avoid hypocrisy.*

The gospel of Jesus Christ teaches that we should avoid the duplicity of attempting to be something that we really are not. Jesus suggested to the woman taken in adultery that she go her way and sin no more. However, he did this after challenging the hypocrisy of her accusers by suggesting that he who was without sin should be the first to cast a stone. The Savior's attitude toward practically any type of sinner was compassionate. Repentance can heal so much. However, he spoke most emphatically of the scribes and Pharisees—hypocrites!

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matt. 23:27-28.)

One of the basic concepts of the message of Christ is that at some future time nothing will be hidden. Luke says: "Beware ye of the leaven of the Pharisees, which is hypocrisy.

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

"Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon housetops." (Luke 12:1-3.)

And James says that "a double minded man is unstable in all his ways." (Jas. 1:8.)

The gospel teaches us to be genuinely one by making our lives as clean and transparent as possible. A great amount of emotional stress comes from being one thing and attempting to convince others that we are something else.

3. *We should become aware of the blessing of the great principle of repentance.*

Were we willing to take advantage of it fully, each

week as we participate in the simple elements of the sacrament, we would find a meaningful, and I suggest therapeutic, opportunity for introspection, self-analysis, and renewal. Unfortunately, there are probably many who do not take full advantage of this opportunity to buttress their own self-image and mental stability.

The Lord has promised us that "he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42.)

There can be great therapeutic value in confession and repentance. To illustrate this point: while serving as a bishop and an institute director, I became acquainted with a young freshman student, a member of my ward. Several times during the first two months of school I noticed that he was having difficulty with his studies. He just didn't seem able to settle down to the rigors of successful scholarship. He always seemed perplexed and aloof. Several times I saw him loitering just outside the classroom door. Finally he mustered courage and asked if he could talk to me privately.

During that interview he told me a story regarding his past immoral sexual behavior. His feelings of sinfulness and guilt weighed so heavily upon his mind that he was almost immobilized academically and, for that matter, socially and spiritually. He had carried this mental burden for about 12 months. His guilt feelings finally caused him to seek counseling, and in it, apparently, he found the release that made his repentance meaningful. I remember of no single example of change that caused such a remarkable transformation in a person's life. He became more successful in school and began to exert the leadership in his church that his talents suggested he could exert. He is now a happier, less dependent, and more successful human being than he would have been had not his conscience prodded him to repentance, catharsis, and transformation.

4. *There is value from a mental health standpoint in "losing" oneself in a good cause and thus "finding" oneself.*

To my knowledge, no religion provides as many opportunities for service as does ours, with its concept of lay leadership. This experience is meaningful for anyone who has a conviction that this faith is what it claims to be—divinely established. Our scriptures tell us that "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness." (D&C 58:27.)

A feeling that one is accepted as a respected part of a most important movement helps build one's self-

image and assists in making life a meaningful and purposeful experience. This feeling and opportunity can come to anyone who is willing and able to serve.

This same blessing can extend throughout life. In my opinion, one of the pressing mental health problems of the future will be found in the area of geriatrics and among that increasing proportion of our population that will live long after age 65 and mandatory retirement. Those who reach the golden years with good mental and physical health and who suddenly find themselves without the time and interest-consuming daily work they had known for so long have a real challenge in maintaining a mental balance and adjusting to what for many is a traumatic experience.

In this area, the Church offers opportunity to lose oneself and thus find oneself in service, leadership, genealogy, and temple work. We can be grateful that the Church does not espouse the concept of superannuation (or retirement) of its leaders at age 65. Had this been our policy, we would have totally missed the administration of such men as Joseph Fielding Smith, David O. McKay, George Albert Smith, Lorenzo Snow, and Wilford Woodruff. There is an important place for almost everyone to lose himself in the great cause of the Church of Jesus Christ and thus find himself throughout his entire life.

5. *The structure of the Church has provided a means for sharing one's problems with others in a counseling or cathartic setting.*

As in the early Church in apostolic times, the intent of the Church today is to remain essentially a small-group movement. For this reason, action is taken to divide a ward after it reaches a proportion that would enable two smaller wards to function in its place. At least one of the reasons for this kind of mitosis is to provide a community of saints small enough that most active people can become acquainted personally with a majority of the members of the ward. In this setting we are given the social and spiritual environment in which we may feel free to confess our sins one to another and receive the therapeutic strength that can come from such catharsis. Our testimony meetings can provide this kind of unstructured situation. The function seems to be indicated in the Doctrine and Covenants: "But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, *confessing thy sins unto thy brethren*, and before the Lord." (D&C 59:12. *Italics added.*)

Teachers, leaders, and particularly bishops are available for this kind of sharing also. Whether one shoulders a burden of guilt, grief, or mental anguish,

bishops are specially called, authorized, willing, and capable of sharing their time and effort in assisting one to find a solution to his problems. The bishop is a key person when moral transgression and fellowship in the Church are involved. Many other teachers and leaders spend a good share of their time listening and helping. The Church organization provides the structure and teaches concepts of right and wrong—sin and righteousness. A member of the Church can know when he has done wrong and how he should live. To have a concept that there is such a thing as sin and thus wrongdoing can be genuine strength to a person's mental well-being.

Recently, Dr. O. Hobart Mowrer spoke on the subject "Sin and Psychiatry." In a sense, he acted as the spokesman for a relatively recent trend in psycho-therapy that, for the first time in almost half a century, recognizes the validity of a concept of sin and the therapeutic value of sincere repentance. No person who has internalized a standard of conduct can willfully violate it and carry guilt internally without doing some psychic damage. The unloading of these feelings through confession and then one's making restitution where possible can contribute greatly to mental health.

Dr. Mowrer discusses this problem in his book *The Crisis in Psychiatry and Religion*. He states:

"For several decades we psychologists looked upon the whole matter of sin and moral accountability as a great incubus and acclaimed our liberation from it as epoch-making. But at length we have discovered that to be 'free' in this sense, i.e., to have the excuse of being 'sick' rather than *sinful*, is to court the danger of also becoming *lost*. This danger is, I believe, betokened by the widespread interest in Existentialism which we are presently witnessing. In becoming amoral, ethically neutral, and 'free,' we have cut the very roots of our being; lost our deepest sense of selfhood and identity; and, with neurotics themselves, find ourselves asking: *Who am I? What is my destiny? What does living (existence) mean?* . . .

"But what is here generally overlooked, it seems, is that recovery (constructive change, redemption) is most assuredly attained, not by helping a person reject and rise above his sins, but by helping him *accept* them. This is the paradox which we have not at all understood and which is the very crux of the problem. Just so long as a person lives under the shadow of real, acknowledged, and unexpiated guilt, he *cannot* (if he has any character at all) 'accept himself'; and all our efforts to reassure and accept him will avail nothing. He will continue to hate himself and to suffer the inevitable consequences of self-hatred. But the moment

he (with or without 'assistance') begins to accept his guilt and his sinfulness, the possibility of radical reformation opens up; and with this, the individual may legitimately, though not without pain and effort, pass from deep, pervasive self-rejection and self-torture to a new freedom of self-respect and peace."<sup>3</sup>

6. Finally, the Lord promised us peace "not as the world giveth." In the Gospel of John (14:27), the Lord said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." I believe he speaks of an inner mental and spiritual peace that can strengthen one whether he faces the trauma of physical suffering in a miserable foxhole in Vietnam or that of a guilt-ridden life in the environs of one's home.

Recently I received an interesting letter from a young man, a member of the Church, who is serving a sentence in the Utah State Penitentiary. I believe he indicated rather effectively the therapeutic value of the religious principle of repentance to which the concept of sin and feelings of guilt lead one. He wrote:

"As you can see, the Latter-day Saints, even in prison are becoming closer to God and Jesus Christ, than ever before. *Most of these men are like myself, whom [sic] have lead [sic] every type of miserable life known, and when the turning point comes, more and more of us are turning to God and Jesus Christ for forgiveness of our sins . . . one of the greatest single factors in rehabilitating the men here is the returning to and accepting of God and Jesus Christ.*

"*I myself, through The Church of Jesus Christ of Latter-day Saints, have found the only peace of mind by living the gospel, and many of the men feel as I do, that prison is the place to start and not wait until we are outside.*" There is a therapeutic value in having a system of values based on law with which our lives conform.

Maslow has written that the "ultimate disease of our time is valuelessness. It is a state variously described as amorality, restlessness, emptiness, alienation, hopelessness, the lack, in short, of something to believe in and be devoted to. 'We need a validated, usable system of human values that we can believe in and devote ourselves to because they are true rather than because we are exhorted to believe and have faith.'"<sup>4</sup>

We have that system of values in our religion, and these values can help us have and enjoy greater mental health. ○

#### FOOTNOTES

<sup>1</sup> O. Hobart Mowrer, *The Crisis in Psychiatry and Religion* (Princeton: Van Nostrand Co., 1961), p. 49.

<sup>2</sup> H. Arnold Rich, "Selective Service System, State of Utah, World War II (1940-47)" Report of State Director, 1946, p. 150.

<sup>3</sup> Mowrer, *op. cit.*, pp. 52-54.

<sup>4</sup> *New Knowledge in Human Values* (New York: Harper and Row, 1959), p. vii.





Artist Tom Lovell at work

# The Visitation of John the Baptist

By Richard J. Marshall

● "These were days never to be forgotten." Thus wrote Oliver Cowdery pertaining to the spring of 1829, when he and the Prophet Joseph were witnesses to sacred things. Together they heard the voice of the Lord, handled the gold plates, had the hands of John the Baptist placed upon their heads. This last scene jolts the mind with its portent: heaven and earth merged through physical contact with an angel.

Joseph Smith recorded little regarding the grandeur of this astonishing experience. Indeed, his writing regarding this hallowed occasion was so simple and circumspect as to provoke comment by the editor of the footnotes in *The [Documentary] History of the Church*, who years later wrote: "He [Joseph] may never have heard the

maxim, 'A true tale speeds best being plainly told,' but had he heard of it and adopted it as his motto, he could not have followed it more closely than unconsciously he has done in his narrative. He seems to have put one object in view, and that is to get on record the plain truth pertaining to the coming forth of the work of God."<sup>1</sup>

A painting of this scene of John the Baptist conferring the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery has been completed and is to be included with other graphic displays in the new visitors center at Independence, Missouri. In gathering background

material for the painting, one of the nation's more scholarly illustrators, Tom Lovell of Norwalk, Connecticut, has evaluated carefully the historic references to this great moment in the history of the Church.

While Joseph Smith's narrative is "plainly told," Oliver Cowdery's writings seem to burst forth with marvelous exclamations: "What joy! What wonder! What amazement!"<sup>2</sup> And his poignant pen moves on to say: "On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down

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"Our eyes beheld—our ears heard.  
We listened, we gazed, we admired!"

clothed with glory and delivered the anxiously looked-for message, and the keys of the Gospel of repentance."<sup>1</sup> The visualization of this is a monumental challenge to an artist, as it has been to both Joseph and Oliver. One said it simply and profoundly. The other was swept away by the magnificence of the moment. The artist's challenge has been to blend both moods.

In selecting a setting for such an experience, the artist procured historic photographs of the banks of the Susquehanna River from glass negatives photographed over eighty years ago. Other examples of the rich flora found along the slow-moving Susquehanna were reviewed. Few students of Church history, reading from afar, can realize what a pleasant river this is—stretching over four hundred miles from Otsego Lake in central New York to Chesapeake Bay. It is a wide, shallow stream, with deep pools and pockets that become murky with depth as they reflect back the dull gold-green of the bedrock bottom. It was beside this slowly flowing river that two young men knelt on May 15, 1829, resolved to "inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates."<sup>2</sup>

They were secluded and surrounded. Each had spiritually prepared himself. But who can say if even Joseph, with his overwhelming faith, was really prepared for this astounding ministration by a resurrected man? Of this moment Oliver wrote: "Our eyes beheld—our ears heard. As in a 'blaze of

day'; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory—'twas a messenger from the Most High, and as we heard we rejoiced, while His love enkindled upon our souls, and we were rapt in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever. . . ."<sup>3</sup>

Upon reading these things and with the enormity of the project before him, the artist (who has proved himself a master of recreating history, including a series of paintings for *National Geographic* magazine) began to sketch the woods and water. He confessed that he had reached an ultimate challenge: to paint an angel with an "inner light, dressed in white, standing in broad day."

But why all this effort to portray a scene that might have even more meaning in the mind's eye if it were merely read about? Why paint it if, upon reading the testimony of Joseph Smith or Oliver Cowdery, a mental theater could be stirred awake, or rather, upon hearing such a scene described by missionaries, the investigator could easily grasp a mental image, reinforced by ringing words? The answer is simple: the scene is stunning. It presents a bold and uncompromising claim. How much better to lay it out to view and scrutiny, knowing that it will stand

under the study of honest eyes.

Perhaps an additional answer lies in the typical exclamation of a stranger who, in completing a tour of the visitors center on Temple Square in Salt Lake City recently, turned to her guide and exclaimed: "You Mormons really believe all this, don't you? You've made all these wonderful paintings and statues and created these great scenes because you really believe it!"

When a missionary holds up a picture of Joseph Smith in the Sacred Grove or a photograph of the Salt Lake Tabernacle interior overflowing with conference-goers, something wonderful happens. He has a greater conviction himself, for he is dealing with something he can see. He intertwines the power of his words and the depth of his feelings with the striking impression of the visualization he has received. Not a crutch, but an aid, these great illustrations of Christ, of the prophets, of things divine, forge powerful mental images. They are the artist's sensitive portrayal of true incidents as they may have been.

This new painting of Joseph Smith and Oliver Cowdery under the hands of John the Baptist cannot help but thrust a sharp image that must linger deep in the mind of the beholder. It did happen! And Latter-day Saints 141 years later can view this grand scene and testify that God continues to reveal himself and his works to men in these latter days. ○

#### FOOTNOTES

<sup>1</sup> *Documentary History of the Church*, Vol. 1, note, p. 42.

<sup>2</sup> *DHC*, Vol. 1, p. 43.

<sup>3</sup> *Ibid.*

<sup>4</sup> Joseph Smith 2:68.

<sup>5</sup> *DHC*, Vol. 1, note p. 43.







Fiction



## Reflection

By Kathleen Fellows

Illustration by Richard Hull

• Once the school doors opened and the halls had freed their contents, his pace became steady, not interrupted by a slow-walking chum or the need to stop and exchange good-byes with a buddy. His pace hadn't been interrupted for a long time and wasn't even now. He simply reversed his direction and returned, backtracking his steps. He reentered the schoolyard and continued on into the building for the forgotten spelling book.

The halls were empty, sounding only of his tennis shoes on wooden floors. He passed through the halls to room 12, where the sound of his footsteps met with the sound of voices; on hearing his name from behind the door, he removed his hand from the knob and listened.

"But Marge, what do you do with a child like that? I've been teaching sixth grade for 12 years, and in all that time I've never encountered a problem like the Conway boy. He's just more trouble than he's worth."

The voices faded as he turned and went out the back way and through the schoolyard. His pace was set again, steady but more intense. A dog, white and very small, bounded up, yapping at his heels. He glared down at it, sneering, and his pace was broken. He pulled his foot back, aimed for the dog's stomach, and kicked. The pup doubled up on the pavement, whining, and watched as the boy continued down the sidewalk and around the corner.

"And just exactly where have you been, young man? How many times has mother told you to come straight home after school? Huh? How many times?"

"Just leave me alone, will you! Where's mom?"

"Don't be smart, and what about football practice? Are you going to miss that because you can't be bothered to come home after school?"

"Wow, you think you're so big, don't you! Well, you're only my sister, not the queen of the world, and besides, I started straight home but I had to go back for my spelling book."

"Your spelling book, huh! Well, where is it then? Where is it? You never do anything you're told!"

"What's going on here?"

"Mother, Jeff's late again, and you've told him and told him to come straight home after school. Doesn't he have to mind like the rest of us?"

"That's right, Jeff, and your behavior had better change, little boy, and fast, or your father will see that it does."

A bedroom door slammed, and a battered pair of tennis shoes was dashed against the closet. His face was void of all expression. Searching the floor for rubber cleats, Jeff caught sight of his reflection in the full-length mirror on the closet door. His eyes moved up the length of the reflected body. It wasn't an unusually slight or unusually large body. It was that of a boy with yellow hair, blue eyes, and a hole in his sock. His hair was mussed, his face smudged, and that's about all. The eyes of the boy and his reflection finally met. They met and locked. There was no expression on either face. (*I've been teaching sixth grade for 12 years, and in all that time I never encountered a problem like the Conway boy.*) The eyes bore into each other. The lower lip began to quiver (*He's just more trouble than he's worth*) but was checked between clenched teeth. (*You never do anything you're told.*) His jaw pushed out and became

set. (*He's more trouble than he's worth . . . more trouble than he's worth . . . more trouble . . .*) The skin pulled tight over a blue vein protruding at his temple, and a child, only 12, took on the countenance of a man old with hatred.

That reflection of Jeff Conway was the sum total of everything he had ever seen, heard, said, and done, all processed by the subconscious and fed to the self-concept. "As a man thinketh in his heart, so is he." Jeff Conway didn't have a chance. Like every man, he was what his self-concept said he was. And in Jeff's case it was no good.

It hadn't always been that bad, although he might be considered an over-active boy—and his associates responded to his over-activity by informing him of it, either in word or action. Their words and actions showed disapproval, and disapproval was translated into the word *bad*. They said he was bad, and the information was filed under self-concept. He complied with his image, and his associates responded further. He responded even further, they complied, he responded, and one day his mirror shouted, "You're no good, and you just get worse and worse," and Jeff Conway believed it.

His eyes bore into the eyes of his accuser, and with set jaw and clenched teeth, Jeff Conway turned his back on himself and walked away. . . .

It was a pass. Jeff Conway opened his arms and reached. (*Don't forget, Conway, you're no good and you just get worse and worse . . .*), and the ball passed between the fingers of a self-image. But it was Conway that the Little League coach was yelling at:

"Of all the stupid things, Conway! What's the matter with you? How can you ever expect to play football if you don't reach for that ball? That was a stupid thing and don't forget it!" And he didn't.

Practice was over, and as always, the boys grouped together to pass the distance to home in rapid chatter about tomorrow's big game. A lone Jeff Conway followed behind, his eyes watching, his mind listening.

"Jeff! Wait for me! Can I walk with you as far as Maple?" Little Tony Davis came puffing up from behind with his offer of friendship. It was offered and met by a reflected image of "*you're no good, Conway*," and after a quick, unkind remark, Tony Davis dropped behind Jeff and the crowd of boys. . . .

"Okay, Jensen, get in there and take Downes' place."

Jensen went into the game and Downes came out, and Conway watched. Dixon made a touchdown and the coach praised him. Johnson fumbled and the coach humiliated him so that he couldn't play for beans for the rest of the game, and Conway watched.

Kathleen Fellows, an English major at the University of Utah and Sunday School teacher in the Monument Park Eighth Ward, wrote this story after discovering that "self-concept is often the governing factor in human behavior."

The score didn't change very often, but when it did, it was in their favor—now 14-0. Less than five minutes remained, and even the worst player couldn't lose the game for them—and after all, the coach boasted of being a fair man. Conway was given Jordan's place as right end.

The other team had the ball and forged ahead—11 yards in four downs, 10 to go; 13 yards, 10 to go. They decided to move for a pass. The opposing fullback reached and touched the ball—1, 2, 3 seconds—and dropped it. The ball bounced and Conway automatically jumped on it. Five other players reacted similarly, but Conway was first.

The only thing stronger than the pain was the sound of gong and the chimes and the sledge hammers. One by one, the blanket of bodies removed themselves. Slowly, legs and arms managed to prop the body up far enough to maintain balance. Then Jeff was up, and for eight and a half seconds, they cheered. Jeff looked up at the crowd, and to his total amazement, they were looking at him.

"Way to go, Conway! Way to recover!"

The gun had sounded, though, and now the mothers and fathers patted each other on the backs. The recovery and the boy were forgotten, but Jeff Conway gulped in the center of an empty field. An insignificant recovery had resulted in eight and a half seconds of insignificant cheering, but the reflection had heard, and every second was replayed often between the field and home.

"How was the game, Jeff?" But he had shut the bedroom door silently. Searching the floor for battered tennis shoes, he caught his reflection in the full-length mirror on the closet door. His eyes very slowly moved up the body until two pairs of very blue eyes met. They met and locked, just staring, not saying anything—but there was the faint urge of questioning in their silence, and for the first time in a very long while, the self-image of a 12-year-old boy with very blue eyes had the chance to question. Maybe there was still a chance after all. The subconscious was scarred with grooves, made deep with repetition of *You're more trouble than you're worth. You're no good, and you just get worse and worse.* This new addition, eight and a half seconds of cheering, was very short and made only a slight indentation, but it was there, the most recent, the newest, and the freshest, and it couldn't be ignored.

A week followed that Saturday, and another Saturday followed the week.

"Get him, Jensen, get him!" Jensen got him and the ball was theirs. "Go, Dixon, go!" And Dixon went. Now, well into the fourth quarter, they were 19-0,

and even the worst player couldn't lose it for them. And after all, the coach boasted of being a fair man. Conway was given Jordan's place as right end. There was the usual running, jumping, and squashing, and it was Conway's turn to run. (*Don't forget, Conway, you're no good . . . no good . . . no good . . .*)

He didn't go far, almost five yards, but they cheered—and cheers equaled approval. The gun sounded and the field was cleared. Each team did its cheers, the winners with a bit more enthusiasm, and groups formed to pass the distance home. The coach gathered up his debris at the sideline. One lone Jeff Conway remained on a very deserted field.

"That was a great five yards you took out there, Conway. You're a good boy to have around. See you at practice Monday afternoon." The coach walked to his car, leaving a little boy in the middle of a very deserted field.

Jeff watched as the car moved out. There was no screaming, ordering, coaching, calling out, or cheering now. Just silence. A young boy stood in the middle of a deserted field and slowly turned to see the silent surroundings.

Looking up into the empty bleachers, he heard the cheers, faint at first, growing louder. Soon faces began to materialize, and they were all looking at him. Jeff looked back to the field, and a football team appeared. A scoreboard with no numbers suddenly showed an 18-18 score, and its broken clock ticked off the remaining seconds in a dreamer's game.

Then 9,12,3,7,2-hut, and a boy in a silver suit clutched the ball and ran. The crowd cheered as the giant left his attackers dropping along the wayside. 19 yards, 20, 25. The crowd roared. Who was this wonder boy soaring down the field untouched? 60 yards, 65, 70, 75, and 80. The crowd went wild. They jumped and screamed, and the confetti fell like snow. The ghost players lifted the hero in the silver suit to their shoulders amid hysterical cries of "Conway, Conway, we love you!"

But the confetti all fell, and the faces, one by one, taking their exultations with them, slowly faded, and a small boy stood in a very large field. Jeff looked from row to row, empty except for a gum wrapper shuffling in the breeze. He turned to a scoreboard that had no numbers and a clock that was broken. He was alone. He stood and listened to the silence, while a never-stopping subconscious did some processing. (*You're a good boy . . . a good boy . . . you're a good boy . . . a good boy.*) Then Jeff Conway walked across a deserted field and out the gate.

A week followed that Saturday, and the second day was Monday. Jeff got up, grabbed his books, and ran.



An unkempt figure dashed across the full-length mirror on the closet door and caught his attention. Two blue eyes slowly moved up the length of the reflected body, and the eyes of a boy and his reflection finally met. They met and locked. (*You're more trouble than you're worth . . . you're stupid . . . cheers = approval . . . you're a good boy.*) The reflection combed his hair and washed his face. . . .

"Class, put everything away now, and number your papers from 1 to 10." Monday mornings meant a test.

After each question was asked, Jeff wrote, and the teacher was surprised. He hadn't so much as made the pretense of trying before, and now he was writing. Maybe he wasn't answering the questions, but he was at least doing an excellent job of faking it. The papers were collected. Jeff's paper was numbered from 1 to 10 with 10 answers, and the teacher was surprised.

Monday lunch periods for a teacher meant correcting the tests, and Monday afternoons meant passing them back. A bell declared the end of a rough day, with milk money collection, lunch money collection, supply requisitions, and all. Classwork ended. As the students' names were called, they got up and received their papers on their way out the door. Jeff was last. Red pencil marked his test "60%."

"You did very well on your test, Jeff. See, you can do it if you try. You can do it." And a subconscious processed the data as a boy with blue eyes walked out the door, through the schoolyard, and straight home.

A 12-year-old boy, for the first time, knew what it was to be a someone—not anyone important, perhaps, but a someone. On Saturday the coach's pats on the back and the cheers from the bleachers again said, "You're a someone."

"Boys, you've all seen how well Conway's been playing lately. Well, his progress has been so excellent that starting next week, he'll play offense on the first string."

Wow! The sky spun, the trees danced, and two very blue eyes were almost full. Full of water partly, full of happiness partly, but mostly full of life. The expressionless glare had slowly moved to the background over the weeks, and now it faded beyond detection—still there, but undetectable.

Jeff bypassed the three blocks between the field and home, making the distance almost immediately. His whole body tightened with the excitement. "Wow! Wait till mom hears about this!" His fingernails cut into soft palms. "Wow! Just wait till she hears!" His fists tightened with the excitement until his fingernails bit into his skin, but he didn't know it. He had to get home.

"Mom, mom, where are you? Wait till you hear!"

"Stop screaming like an idiot and don't slam that door!"

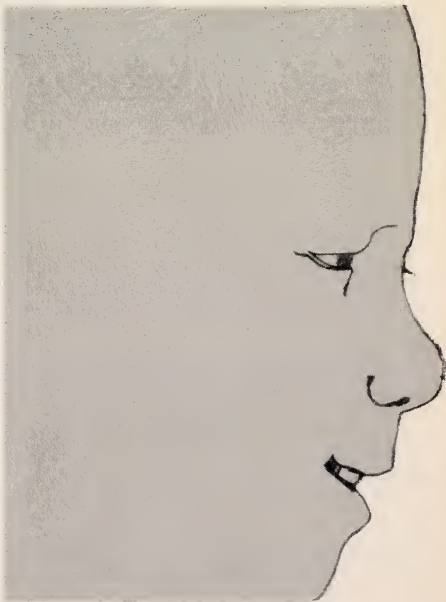
And a small boy silently turned back toward the front door.

The eyes wore pain, but they were not vacant, as he sat on the front porch and watched a cloudless sky. A cold stone, huge and heavy, formed in the pit of his stomach and sat there.

For a long time he sat and watched a cloudless sky. Suddenly he stood up, walked to the lawn, bent down, and pulled with everything he had. His fingers worked, and weed after weed was thrown on an ever-growing pile. Two hours passed, and he pulled without breaking pace. The lawn was finally cleared of the strangled leaves. Then it was mowed, and the driveway and walks were swept. It was dark, and a small boy with hands green and raw silently entered through the front door, closing it behind him with care, and two very blue eyes looked pleadingly at a mother.

Finally it came. "Thank you, Jeff."

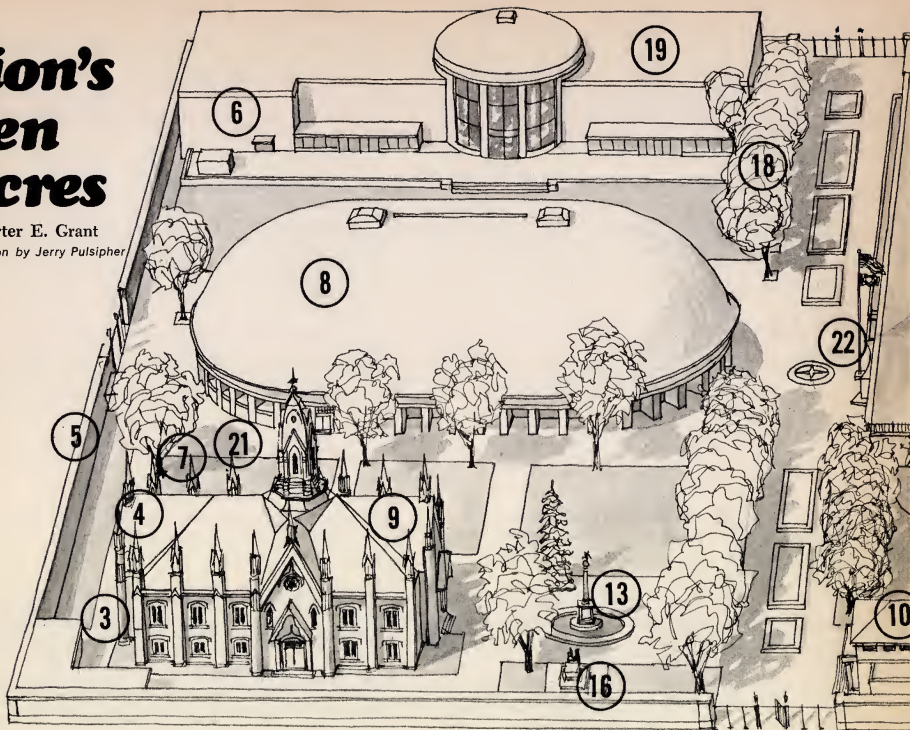
Suddenly the pain was gone, and the expressionless glare faded away. And a 12-year-old boy went in to eat his supper. ○



# Zion's Ten Acres

By Carter E. Grant

Illustration by Jerry Pulsipher



• Temple Square in Salt Lake City is a place of beauty as well as historical and spiritual significance. Members are often asked how particular buildings and monuments past and present fit into the rich history of the Church.

The numbers on the accompanying illustration indicate the approximate location and chronological order in which these edifices and monuments were placed on "the Crossroads of the West."

(1) Shortly before sundown,

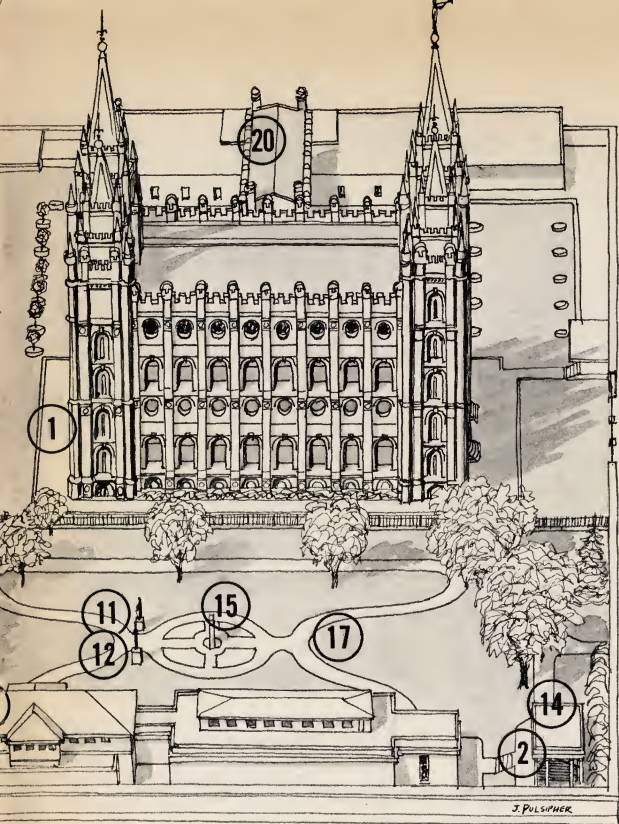
Wednesday, July 28, 1847, President Brigham Young led several of the twelve apostles northward from their camp to a certain spot between the two forks of City Creek. There, planting his cane firmly in the sagebrush-covered ground, he declared, "Here will be the temple of our God!"

Fifty-one years later, on July 24, 1898, while delivering an address at the dedicatory services of Pioneer Park, President Wilford Woodruff declared with emphasis that

he was with the apostles on that important occasion and both saw and heard President Young select the exact place where the temple was to stand. "I put a stake there," he said, "and the temple is there, a monument to President Young's foresite [sic] and prophetic accuracy." (Matthias F. Cowley, *Wilford Woodruff*, Bookcraft, 1964, p. 620.)

(2) On Saturday, July 31, 1847, President Young directed that the tall sagebrush be cleared from the southeast corner of the chosen Temple Square. Here a bowery, 28 by 40 feet, was built. Rows of poles were set upright in the ground; then horizontal poles were fastened

Carter E. Grant, patriarch of the Sandy (Utah) Stake, is a retired seminary teacher and former editorial associate of the *Era*.



to these poles and covered over with leafy boughs, giving protection against the hot sun (but not the coming fall storms). Logs were dragged from City Creek canyon to be used for seats. At one end of this community center—the first of its kind in the Rocky Mountains—a stage and speaker's platform was prepared from the top beds of pioneer wagons.

The next day being their second Sabbath in their new settlement, the pioneers, who now numbered more than 400, held their second sacramental service in the Salt Lake Valley.

On Monday, August 2, beginning in or near this bowery, Orson Pratt,

a member of the Twelve, began laying out Great Salt Lake City (as it was known until January 1868) with its ten-acre blocks and eight-rod streets. He gave the elevation of the southeast corner of the block as 4,300 feet, its latitude as 40 degrees, 45 minutes, and 44 seconds north of the equator, and seven hours, 25 minutes, 46 seconds west of Greenwich.

(3) By the time the winter storms of 1847 closed the pioneer trails eastward, more than 2,000 Saints had reached the Great Salt Lake Valley. In the spring of 1848 the sagebrush was cleared from the southwest corner of Temple Square and a much larger bowery erected,

having boards and planks for seats. At one end of the bowery was a large stage with curtains.

"To this open-sided, low-roofed community center, flocked the Saints on the Sabbath day for worship; to it also; they gathered to attend amusements and celebrations. The *Triumph of Innocents* and other plays were presented as early as 1848, accompanied by Pitt's Brass Band—an organization that had won acclaim both in Nauvoo and upon the plains." (See Carter E. Grant, *The Kingdom of God Restored*, pp. 511-16.)

(4) Construction began May 21, 1851, on what is now known as the Old Tabernacle. This structure, 62 by 100 feet, had adobe walls and a gable roof covered with white pine shingles. This was an all-weather structure, contrasted to the open-air boweries. It ran north and south and seated 2,500 people. On April 6, 1852, during the spring conference, it was dedicated by President Young's second counselor, President Willard Richards. The building was overcrowded, and many Saints stood by the open doors and windows. This building was torn down in 1870 to make way for the Assembly Hall.

(5) Between August 3, 1852, and May 23, 1857, a 13-foot-high protective wall of masonry was built around Temple Square. The stone base was three feet thick, and the upper part was constructed of adobe, glazed over with lime plaster. It was capped with sandstone blocks three feet three inches long, two and a half feet wide, and eight inches thick. This high wall, most of which has been painstakingly reconstructed as the need has arisen, stands in the very heart of Salt Lake City, and still lends an atmosphere of seclusion to many thousands of Temple Square visitors.

Returning to the grand building



## Tourists—about 2.5 million yearly—view Temple Square as focal point of the Church

of Temple Square, the Salt Lake Temple: At the semiannual general conference of the Church, held in the Old Tabernacle in October 1852, the Saints voted to begin building the Salt Lake Temple as soon as weather conditions would permit. Accordingly, on February 14, 1853, although the ground was still frozen to a depth of six or eight inches and covered with an inch or two of snow, one of the Church leaders broke through the frost with a pick and President Young shoveled aside a frozen block of earth, about a foot square, officially beginning the work of excavation. The *Deseret News* commented: "The day being pleasant many remained to work on the excavation, and much earth was removed that afternoon." (February 19, 1853.)

Several thousand Saints witnessed as Brigham Young and his two counselors laid the southeast cornerstone of the temple at the bottom of a 16-foot trench on April 6, 1853. Heber C. Kimball, first counselor in the First Presidency, dedicated the cornerstone, following which President Young directed the dedication of the other three corners.

Thirty-nine years later, on April 6, 1892, President Wilford Woodruff dedicated the capstone, the round granite ball upon which stands the statue of Moroni.

On April 6, 1893, 40 years to the day after the cornerstones were laid, President Woodruff dedicated the completed temple. The temple rises 222 feet to the top of the 12-foot figure of Moroni. It cost four million dollars in days when a gallon of molasses would be pay for a full day's labor. Its architects

were Truman O. Angell and Joseph Don Carlos Young. Sculptor of the majestic figure of Moroni was Cyrus E. Dallin. The size of the temple is 118½ feet wide and 186½ feet long.

(6) Now let us return to Temple Square in the spring of 1854. In the northwest corner a group of men are digging trenches and laying the foundation for the Endowment House, built of adobe. This was dedicated May 5, 1855, by President Heber C. Kimball. This "House of the Lord," as it was often called, was razed in 1889 after three temples had been dedicated in Utah—St. George, Logan, and Manti.

(7) During the winter of 1854-55, at the same time the Endowment House was under construction, the pioneers built what is known as "the Huge Bowery" north of the Old Tabernacle. At general conference, April 6, 1855, it was stated that 10,000 Saints were present. This great bowery later became a mammoth workshop for the builders of the Salt Lake Tabernacle.

(8) In the early spring of 1863, under the direction of three divinely inspired architects—Brigham Young, William Folsom, and Henry Grow—the Mormon Tabernacle, a huge dome-shaped house of worship, had its beginning. Its outside measurements are 80 feet high, 150 feet wide, and 250 feet long.

The October conference of 1867 was held in the building, although it wasn't quite finished at that time. The great pipe organ, which was still under construction, was used to accompany the singing, including special numbers by the first Tabernacle Choir. The organ was completed in 1870, as was the large

gallery, 30 feet wide and 450 feet long, that extended around three sides of the building and rested upon 72 columns. On October 9, 1875, at the fall conference, President John Taylor of the Council of the Twelve dedicated the Tabernacle.

The massive arch framework of the great dome room of the Tabernacle, ten feet thick and constructed almost entirely without nails or metal braces, was wedged together securely with wooden pegs; the numerous joints were then bound firmly with fresh rawhide, which contracted as it dried, giving a drum-like tightness that lends substantially to the building's celebrated acoustical properties. Today, the dropping of a pin a few inches at the pulpit is heard distinctly at the farthest end of the auditorium.

(9) The Assembly Hall, with its four gables and ornamented spires, is 68 by 120 feet and 130 feet to the tallest spire. The building, which seats 2,000, was begun in 1877 and completed in 1880. President Joseph F. Smith, second counselor to President Wilford Woodruff, dedicated it on January 8, 1882.

(10) The first bureau of information on Temple Square was a small octagonal building, measuring 20 feet across, and costing less than \$600 to build. Opened on August 4, 1902, it stood some 50 feet directly north of the south gate.

The west part of the present bureau, standing east of the south gate, was built in 1919. Spacious exhibit additions, however, have been added since that time.

(11 and 12) In 1911 two bronze statues, one of the Prophet Joseph Smith and the other of his brother Hyrum, were placed on granite bases on Temple Square southward from the temple. The sculptor was Mahonri M. Young, grandson of Brigham Young.

(13) Honoring the "heaven-sent sea gulls"—the birds that aided the pioneers in a miraculous manner in 1848 to preserve their crops—the Latter-day Saints unveiled this monument on October 1, 1913. Sculptured by Mahonri M. Young, it stands directly in front of the Assembly Hall. At the top of a 15-foot Doric column of granite is a granite globe on which rest two sea gulls, weighing 500 pounds and having a wingspread of eight feet. Four bronze plaques at the base of the shaft portray a fitting representation of the mercy of God to the Mormon pioneers.

(14) Standing in the southeast corner of Temple Square today is one of the oldest log homes in Utah, erected in the Old Fort in 1847 by two brothers, Osmyn M. and William H. Duel. In 1915 the Daughters of the Utah Pioneers placed it upon its present site near the spot where the pioneers built their first bowery.

(15) South of the temple is a monument to honor the three witnesses to the Book of Mormon golden records. Their testimony, just as it is printed in the front of each copy of the Book of Mormon, is engraved on this monument, which was sculptured by Avard Fairbanks and placed on Temple Square in 1926.

(16) A life-size bronze monument, portraying a struggling handcart family—father, mother, and two children—pushing and pulling a well-filled handcart, was placed north of the Tabernacle in 1926. However, in September 1960, to make way for the new visitors center, the monument was moved to the south side of Temple Square near the sea gull monument. It was sculptured by Torlif S. Knaphus.

(17) Honoring the Beehive girls on their Silver Jubilee in 1940, the YWMA placed on Temple Square, north of the Bureau of Information, a small granite and bronze sundial.

(18) On October 10, 1958, President David O. McKay dedicated the stately bronze monument representing the restoration of the Aaronic Priesthood on May 15, 1829. The statue depicts John the Baptist with his hands upon the heads of Joseph Smith and Oliver Cowdery. The monument's sculptor was Avard Fairbanks.

(19 and 20) President David O. McKay dedicated the visitors center building March 7, 1963, setting it apart as a temporary annex to the Salt Lake Temple. It was so used until the large granite annex on the north side of the temple was completed on March 21, 1966.

Here at the visitors center millions come each year to hear the

thrilling story of the restoration of the gospel. The visitors center, with its all-important message, is one of the focal points on this important ten acres.

(21) In the open-air dedicatory service south of the Tabernacle on September 29, 1966, members of the Relief Society met to commemorate the completion of the Relief Society Memorial Campanile—a 35-foot open tower erected to preserve in full view the Nauvoo Temple bell, which had hung in the center tower of the Nauvoo Temple. This bell was brought across the plains in 1847 by ox team to the old stockade, now Pioneer Park, in Salt Lake City. Above the granite base are four bronze plaques in bas-relief, paying honor to the Relief Society women of the Church. The upper part of the monument is of grilled bronze to harmonize with the bronze bell.

(22) The 100-foot flagpole, in the center of the block (south of the temple), is flanked by four plaques (The Law, Government, Liberty, and The Way), each bearing both ancient and modern scripture. The American flag and the Utah State flag are flown from the flagpole. This addition to Temple Square was dedicated on September 17, 1968, by President N. Eldon Tanner. ○

## Of the Five

By Virginia Maughan Kammeyer

*Consider then, if, eager in the right,  
I faithfully await my Master's call  
And keep my lantern burning through the night,  
Before the doorway of the banquet hall—*

*Then with the gentle dawn I snuff the glow,  
Lie down, to rest, and dream of blessings near:  
The pastures green, the sins made white as snow—  
Until there comes a drumming in my ear.*

*I start, and wake, and hurry to the gate;  
Beat with my fists to be admitted in.  
It cannot be that I have come too late!  
I waited long! Oh, Lord, where was my sin?*

*Master, I did not ever hear thee say  
That thou wouldst come unto the feast by day.*

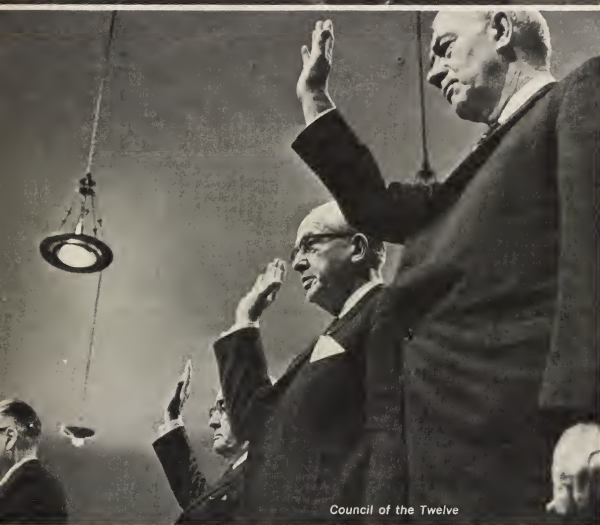
# The Solemn Assembly

By Jay M. Todd  
Assistant Managing Editor

Photos by Ralph Reynolds,  
Eldon Linschoten,  
and Norman Price



First Presidency



Council of the Twelve

• On April 6, 1970—the 140th anniversary since the organization of the Church in 1830—President Joseph Fielding Smith was sustained in solemn assembly as the tenth Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints.

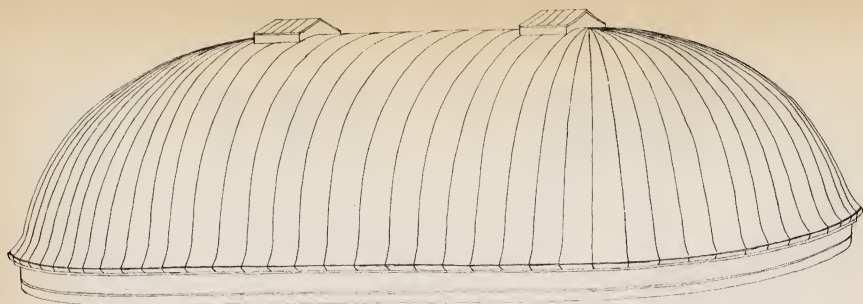
Assembled in the Tabernacle on Temple Square in the 10 A.M. session of the 140th Annual General Conference were representatives from nearly every stake, ward, and mission in the Church. They had gathered to participate in one of the most thrilling, inspiring, and humbling experiences in Church government, the sustaining in solemn assembly of a new President of the Church, and members of the First Presidency, Council of the Twelve, and the Patriarch to the Church as prophets, seers, and revelators.

In several revelations to the Prophet Joseph Smith, the Lord instructed him to "call your solemn assembly" (D&C 95:7; see also Sections 88 and 109). This voting pattern has been used since the sustaining of President John Taylor in the 1880 general conference. Such assemblies are times of commitment and dedication, times identified with an outpouring of the Spirit upon those who participate, whether in person or through radio and television.

In the sustaining of the General Authorities of the Church, the solemn assembly has become identified with a pattern of voting in which the major councils of priesthood government and the various quorums of the priesthood (assigned to different areas in the Tabernacle) stand and vote independently with uplifted hands for each proposition, after which the congregation stands and votes.

Pictures of segments of the voting pattern are shown on these pages. The actual voting procedure took about 35 minutes.





1—General Authorities, 2—Patriarchs,  
3—High Priests, 4—Seventies, 5—Elders,  
6—Aaronic Priesthood, 7—General membership

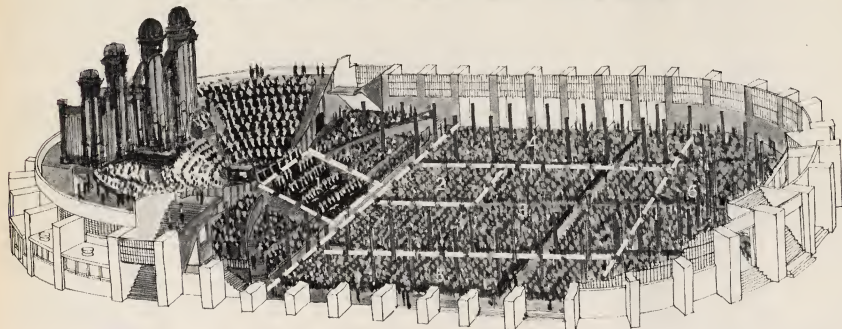


Illustration by Jerry Pulsipher

#### *Voting on the First Presidency:*

1. The First Presidency arose and voted to sustain President Joseph Fielding Smith as Prophet, Seer, and Revelator, and President of The Church of Jesus Christ of Latter-day Saints; voted to sustain President Harold Bingham Lee as first counselor in the First Presidency; and voted to sustain President Nathan Eldon Tanner as second counselor in the First Presidency. They were then seated.

2. The Council of the Twelve rose, voted on the above three proposals, and then was seated.

3. The patriarchs of the Church,

including the Patriarch to the Church, rose, voted on the three proposals, and then were seated.

4. The high priests of the Church, including the Assistants to the Council of the Twelve, Regional Representatives of the Council of the Twelve, presidents of stakes and their counselors, high counselors, Presiding Bishopric, and ward bishoprics rose, voted on the three proposals, and then were seated.

5. The seventies of the Church, including the Presidents of the First Council of the Seventy, rose, voted on the three proposals, and then were seated.

6. The elders of the Church rose, voted on the three proposals, and then were seated.

7. The Lesser Priesthood of the Church rose, voted on the three proposals, and then were seated.

8. The entire congregation, including all those who had previously voted, rose, voted on the three proposals, and then were seated.

*Voting on the President of the Council of the Twelve, the Acting President of the Council of the Twelve, and members of the Council of the Twelve:*

1. The First Presidency rose, voted to sustain President Harold



Seventies



Elders

Aaronic Priesthood



General membership



Bingham Lee as President of the Council of the Twelve and President Spencer Woolley Kimball as acting President of the Council of the Twelve; voted to sustain as members of the Council of the Twelve Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, Marion G. Romney, LeGrand Richards, Richard L. Evans, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, and Boyd K. Packer.

Members of the First Presidency were then seated.

2. The Council of the Twelve rose, voted on the above two propo-

posals, and then was seated. In the manner similar to that followed for the voting of the First Presidency, the patriarchs, high priests, seventies, elders, Lesser Priesthood, and entire congregation then voted, in turn, on these proposals.

#### *Voting on the Patriarch to the Church:*

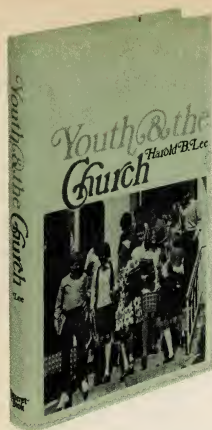
1. The First Presidency rose, voted to sustain Eldred G. Smith as Patriarch to the Church, and was seated.

2. In a manner similar to that followed for the voting of the First Presidency and the Council of the Twelve, the Council of the Twelve,

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June 1970 Era

# Deseret Book





First Council of Seventy



High Priests



High Priests

patriarchs, high priests, seventies, elders, Lesser Priesthood, and entire congregation then voted, in turn, on this proposal.

#### *Voting on Prophets, Seers, and Revelators:*

1. The First Presidency rose and voted to sustain the counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as prophets, seers, and revelators. They were then seated.

2. As they were called, following the order above, the Council of the Twelve, patriarchs, high priests, seventies, elders, Lesser Priesthood, and entire congregation then voted, in turn, on the proposition.

Following this voting procedure, all other voting proceeded in the usual pattern, with all members remaining seated and all voting on each proposition at the same time with uplifted hands. This procedure, similar to that used in other general conferences of the Church, was followed for voting on the Assistants to the Council of the Twelve; Joseph Fielding Smith as trustee-in-trust for the Church; the First Council of the Seventy; the Presiding Bishopric; the Regional Representatives of the Council of the Twelve; the Church Historian and Assistant Church Historians; membership of the four general priesthood committees—welfare, home teaching, missionary, and genealogy work; Church Board of Education; Church Finance Committee; officers of the Tabernacle Choir; general auxiliary officers and board members as presently constituted of the Relief Society, Deseret Sunday School Union, Young Men's Mutual Improvement Association, Young Women's Mutual Improvement Association, and Primary Association.

The annual statistical report and the Church Finance Committee's report were then read. ○

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# The One Hundred General Conference Jesus Christ of

Salt Lake Tabernacle

Address delivered Monday morning, April 6, 1970

## The Reins of Responsibility and Leadership



President Joseph  
Fielding Smith

● My beloved brethren and sisters:

I stand before you today in humility and in thanksgiving, grateful for the blessings which the Lord has poured out upon me, upon my family, upon you, and upon all his people.

I know we are engaged in the work of the Lord and that he raises up men to do his work in every time and age of the earth's history.

As a church and as a people, we have been greatly blessed for many years by the inspired leadership, the great spiritual insight, and the firm hand of President David O. McKay. Now that his valiant work here is finished and he has been called home to serve in other ways, the Lord has given the reins of responsibility and leadership in his earthly kingdom to others of us who remain.

And since we know the Lord "giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them"

(1 Ne. 3:7), we are most humbly confident that under his guidance and direction this work will continue to prosper.

I desire to say that no man of himself can lead this church. It is the Church of the Lord Jesus Christ; he is at the head. The Church bears his name, has his priesthood, administers his gospel, preaches his doctrine, and does his work.

He chooses men and calls them to be instruments in his hands to accomplish his purposes, and he guides and directs them in their labors. But men are only instruments in the Lord's hands, and the honor and glory for all that his servants accomplish is and should be ascribed unto him forever.

If it were the work of man, it would fail, but it is the work of the Lord, and he does not fail. And we have the assurance that if we keep the commandments and are valiant in the testimony of Jesus and are true to every trust, the Lord will guide and

direct us and his church in the paths of righteousness, for the accomplishment of all his purposes.

Our faith is centered in the Lord Jesus Christ, and through him in the Father. We believe in Christ, accept him as the Son of God, and have taken his name upon us in the waters of baptism, and are his sons and his daughters by adoption.

I rejoice in the work of the Lord and glory in the sure knowledge I have in my soul of its truth and divinity!

With all my heart I bear witness that Jesus Christ is the Son of the living God; that he called the Prophet Joseph Smith to stand at the head of this dispensation and to organize again on earth the Church and kingdom of God; and that the work in which we are engaged is true.

When my father, President Joseph F. Smith, was called to serve as the sixth President of the Church, he expressed gratitude for his devoted counselors and declared his intention to



# Fortieth Annual of The Church of Latter-day Saints

April 4,5,6, 1970



counsel with them in all matters pertaining to the Church, that there might be a oneness and unity among the brethren and before the Lord.

Now may I say that I have complete confidence in my counselors. They are men of God who are guided by the inspiration of heaven. They enjoy the gift and power of the Holy Ghost and have no desires other than to further the interests of the Church and to bless all our Father's children, and perfect the work of the Lord on earth.

President Harold B. Lee is a pillar of truth and righteousness, a true seer who has great spiritual strength and insight and wisdom, and whose knowledge and understanding of the Church and its needs is not surpassed by any man.

President N. Eldon Tanner is a man of like caliber, of perfect integrity, of devotion to the truth, who is endowed with that administrative ability and spiritual capacity which enables him to lead and counsel and direct aright.

And what I say about President Lee and President Tanner applies also to the Quorum of the Twelve and the other General Authorities. They are men of God. I am grateful that the Lord raises up men with the strength and power these brethren possess, and he calls and prepares them to stand in places of leadership in his Church.

There is no work on earth as important as the work of the Lord, and there are no positions of service and responsibility as far-reaching in their effect upon our Father's children; and it is my prayer that all of us, working together as true brothers and sisters in the Lord's kingdom, may so labor as to accomplish the great work that lies ahead.

We live in a time when the spirit of love and harmony is increasing among people of many faiths, and we join with men of good will in all churches in expressing love and concern for the temporal and spiritual well-being of all our Father's children.

We are pleased to cooperate with sincere and good men and women everywhere in all matters for the advancement and betterment of our fellowmen, for we acknowledge all men as children of God and as brothers and sisters in the family of mankind. May our Eternal Father pour out his blessings upon all the works of his hands;

And bless parents with insight and inspiration in teaching their children;

And bless our children, and young people, to seek and accept counsel and keep the commandments;

And bless all the officers and teachers and members of our Father's church so they may serve him in righteousness, faithfully, and effectively;

And bless the world and all men everywhere that they may turn to him in righteousness, and find peace, happiness, and purpose in life—all of which I ask, humbly and gratefully, in the name of the Lord Jesus Christ. Amen. ○

# The Day in Which We Live



President Harold B. Lee

*First Counselor in the First Presidency  
and President of the Council of the Twelve*

● I echo the sentiments of my beloved colleague, President Kimball, in welcoming into our circle of General Authorities our beloved associates, Brother Boyd K. Packer, Brother Joseph Anderson, Brother David B. Haight and Brother William H. Bennett. As you brethren and sisters come to know them as we know them, you will feel a great strength in their leadership.

We cannot pass this moment without remembering our beloved President McKay, and likewise to you, Sister McKay, if you are listening in, and to the remarkable family that President McKay has, we extend our love and blessings as we pass now to another era in the history of the Church.

Today The Church of Jesus Christ of Latter-day Saints opens a new chapter in its 140 years' history since its organization in this, the dispensation of the fulness of times, as it is spoken of in the scriptures.

Another prophet, our noble President David O. McKay, has been called home to make a report of his stewardship as the earthly head of the Church. Always with the passing of a prophet-leader, there have been great happenings following thereafter, both in the Church and in the world. I have wondered if it could be that the report of the prophet to our Maker has had great significance in the affairs of men here on the earth.

The transition, in making the change of administration of the Church, is by a procedure unique and by an ordained plan that avoids, as Elder Kimball has said, the possibility of using political devices or revolutionary methods that could cause much confusion and frustration in the work of the Lord.

President David O. McKay and all of his predecessors as Presidents of the Church have bequeathed to us rich treasures of wisdom and knowledge. In the passing of each President, the hearts of a grateful people were in a figurative sense taken up with each of them. The records of their lives and their works, their words, and their ministries are fortunately lesson books, documented in the written history of the

Church and in the memories of those who have followed after them. May God bless that legacy to the faithful everywhere. After all, their greatest records will be written in the hearts of those whom they sought diligently to serve.

It may be instructive and enlightening to many of the Church members and others who may be listening to these services to say something as it pertains to the reorganization of the Church following the death of the President.

To those who ask the question: How is the President of the Church chosen or elected? the correct and simple answer should be a quotation of the fifth Article of Faith: "We believe that a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the Gospel and administer in the ordinances thereof."

The beginning of the call of one to be President of the Church actually begins when he is called, ordained, and set apart to become a member of the Quorum of the Twelve Apostles. Such a call by prophecy, or in other words, by the inspiration of the Lord to the one holding the keys of presidency, and the subsequent ordination and setting apart by the laying on of hands by that same authority, places each apostle in a priesthood quorum of twelve men holding the apostleship.

Each apostle so ordained under the hands of the President of the Church, who holds the keys of the kingdom of God in concert with all other ordained apostles, has given to him the priesthood authority necessary to hold every position in the Church, even to a position of presidency over the Church if he were called by the presiding authority and sustained by a vote of a constituent assembly of the membership of the Church.

The Prophet Joseph Smith declared that "where the president is not, there is no First Presidency." Immediately following the death of a President, the next ranking body, the Quorum of the Twelve Apostles, becomes the presiding

authority, with the President of the Twelve automatically becoming the acting President of the Church until a President of the Church is officially ordained and sustained in his office.

Early in this dispensation, because of certain conditions, the Council of Twelve continued to preside as a body for as long as three years before the reorganization was effected. As conditions in the Church became more stabilized, the reorganization was effected promptly following the passing of the President of the Church.

All members of the First Presidency and the Twelve are regularly sustained as "prophets, seers, and revelators," as you have done today. This means that any one of the apostles, so chosen and ordained, could preside over the Church if he were "chosen by the body [which has been interpreted to mean, the entire Quorum of the Twelve], appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church," to quote from a revelation on this subject, on one condition, and that being that he was the senior member, or the president, of that body. (See D&C 107:22.)

Occasionally the question is asked as to whether or not one other than the senior member of the Twelve could become President. Some thought on this matter would suggest that any other than the senior member could become President of the Church only if the Lord reveals to that President of the Twelve that someone other than himself could be selected.

The Lord revealed to the first prophet of this dispensation the orderly plan from the Church leadership by a predetermined organization of the earthly kingdom of God. He gave these specific guidelines, as we might speak of them:

"Of the Melchizedek Priesthood, three Presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith, and prayer of the church, form a quorum of the [First] Presidency of the Church.

"The twelve traveling councilors are called to be the Twelve Apostles, or special witnesses of the name of Christ in all the world—thus differing from other officers in the Church in the duties of their calling.

"And they form a quorum, equal in authority and power to the three presidents previously mentioned." (D&C 107:22-24.)

With reference to this subject, the fourth President of the Church, Wilford Woodruff, made a few observations in a letter to President Heber J. Grant, then a member of the Twelve, under date of March 28, 1887. I quote from that letter: "... when the President of the Church dies, who then is the Presiding Authority of the Church? It is the Quorum of the Twelve Apostles (ordained and organized by the revelations of God and none else). Then while these Twelve Apostles preside over the Church, who is the President of the Church[?] It is the President of the Twelve Apostles. And he is virtually as much the President of the Church while presiding over Twelve men as he is when organized as the Presidency of the Church, and presiding over two men." And this principle has been carried out now for 140 years—ever since the organization of the Church. Then President Woodruff continued:

"As far as I am concerned it would require . . . a revelation from the same God who had organized the church and guided it by inspiration in the channel in which it has travelled for 57 years, before I could give my vote or influence to depart from the paths followed by the Apostles since the organization of the Church and followed by the inspiration of Almighty God, for the past 57 years, by the apostles, as recorded in the history of the Church."

This calling of Joseph Fielding Smith to become President of the Church has a special significance: In a revelation given to the Prophet Joseph Smith in reference to Hyrum Smith, the grandfather of Joseph Fielding Smith, the Lord said this:

"And again, verily I say unto you . . . that my servant Hyrum may take the office of Priesthood and Patriarch, which was appointed unto him by his father, by blessing and also by right; That from henceforth he shall hold the keys of the patriarchal blessings upon the heads of all my people.

"That whoever he blesses shall be blessed, and whoever he curses shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven." (D&C 124:91-93.)

But in addition to this office, he was given another endowment which has never been given to any other patriarch to the Church who has succeeded him in this additional calling:

"And from this time forth I appoint unto him that he may be a prophet, and a seer, and a revelator unto my church, as well as my servant Joseph;

"That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that once were put upon him that was my servant Oliver Cowdery;

"That my servant Hyrum may bear record of the things which I shall show unto him, that his name may be had in honorable remembrance from generation to generation, forever and ever." (D&C 124:94-96.)

His son Joseph F. Smith served as the sixth President of the Church from 1901 to 1918. President Joseph F. Smith, as a child, passed through the trying scenes of Missouri and Illinois. After his father, Hyrum Smith, was martyred by a mob at Carthage along with his uncle, Joseph Smith the Prophet, young Joseph F., although but a boy of nine years of age, drove an ox team across the plains from Missouri River, arriving in Salt Lake Valley in 1848. In 1852 his mother died, and two years thereafter he left for a mission to the Hawaiian Islands when but 15 years of age.

This is the fibre of the Hyrum Smith ancestry from which our President Joseph Fielding Smith has come. I am confident that heaven is pleased today, and I doubt not but during the ministry of this noble son and grandson, those who have gone on before will be permitted to draw near to their descendant, whom the Lord has now honored with this challenging responsibility, despite his great age. I would not at all be surprised if they were with us on this occasion.

I have said to members of Hyrum Smith's posterity, after I have quoted the prophecy to which I have made reference, that it is for them to strive with all their souls to be loyal to the royal blood of the prophets of this dispensation that flows through their veins.

Today's happenings have brought to me some of the most sobering reflections of my whole life. During the last ten weeks that have elapsed since the momentous spiritual experience, in company with 13 of my brethren holding the holy apostleship, in an upper room of the temple, where members of

the new Presidency of the Church were chosen and ordained, I have lived my whole life in retrospect and the days ahead in prospect, to some extent.

Throughout these weeks, I have recognized my limitations and have realized more than ever before my utter dependence upon Almighty God, our Heavenly Father, for strength beyond my natural strength and wisdom beyond man's wisdom and spiritual insight into problems that might be my responsibilities now. Only with God's help can I begin to fill the position to which I have been chosen by the President of the Church and the Quorum of the Twelve, and now sustained by the vast body of the priesthood of the Church and by the membership of the Church in this Tabernacle and by the many faithful beyond our sight, who have participated in the proceedings of this solemn assembly.

I find myself almost trembling with a sense of my own inadequacy when I recall the great leaders of this dispensation who have preceded us in leadership positions. As I have thought of this, through long hours of meditation and prayer, I sense the reality of the fact that one, such as I, does not take the place of those who have gone on before.

We who are called to occupy these positions merely fill the vacancies created by the passing of time. Those who have gone on before still hold their places in the eternal worlds and in the hearts of the hundreds of thousands whom they have served.

More than ever before, I understand what the ancient prophet Nephi felt when he had been given the seemingly insurmountable task by his father, Lehi, to gain possession of the brass plates in which were contained the scriptures of the prophets of the Old Testament, as we now know them.

Nephi had written of this experience: "... I, Nephi, crept into the city and went forth towards the house of Laban.

"And I was led by the Spirit; not knowing beforehand the things which I should do." (1 Ne. 4:5-6.)

I understand now more than ever before the poignant prayer of the suppliant:

"Lead, kindly Light, amid the encircling gloom;  
Lead thou me on!  
The night is dark, and I am far from home;  
Lead thou me on!  
Keep thou my feet; I do not ask to see  
The distant scene—one step enough for me."

—Hymns, No. 112



That, I too now sense very deeply.

I must go on many occasions, as did Nephi of old, being "led by the Spirit, not knowing beforehand the things which I should do." Yes, though the light be dark, "I do not ask to see the distant scene—one step [is] enough for me."

With all my soul I pledge to you faithful saints all my strength of body and mind and spirit, realizing full well, as the faithful King Benjamin taught, that though I spend my days in your service, "I do not desire to boast, for I have only been in the service of God." (Mosiah 2:16.)

I pray fervently that I too may learn that when I am in the service of you, my faithful brothers and sisters, saints of the most high God, I am "only in the service of your God," and my God.

I bear you my witness, as the Spirit has before, and does now bear witness to my soul, that there has been entrusted to this, the true Church of Jesus Christ in these latter days the true doctrines of salvation by which mankind may be redeemed, through the atonement of our Lord and Master, the Savior of the world. The Lord Jesus Christ does live and presides from his holy dwelling place, over this, his

kingdom of God on this earth, through him who has been sustained this day as your President, a prophet, seer, and revelator.

I bear this testimony humbly and beseech of you your faith, your loyal support to put to flight all the conditions in the Church that could cause disturbance. May we continue to have the support of your faith and your prayers. And we pledge ourselves, anew, to sustain you as faithful saints to the most high God. This I do humbly, and bear solemn witness this day, in the name of the Lord Jesus Christ. Amen. ○

Address delivered Sunday morning, April 5, 1970

# The Blessings of Obedience



President N. Eldon Tanner

*Second Counselor in the First Presidency*

● On this beautiful Sabbath morning it is a privilege and pleasure for me to bring greetings on behalf of the First Presidency and my colleagues to all who are here assembled and to all who are listening in.

Last week we commemorated the resurrection of our Lord and Savior, which brings hope and promise to all who accept him and are prepared to keep his commandments. He said:

"... I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

And then he gave us great assurance in these words:

"... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

He gave his life for us, and the plan which, if followed, will make it possible for us to enjoy every blessing promised to those who will keep his commandments. In these latter days

he explained in these words:

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

We are all concerned about conditions in the world today, and are searching for answers to the many problems that are affecting our personal lives, our communities, and countries throughout the world. Though it is true that the trend in the world today is toward lawlessness, rioting, and rebellion, we are sick and tired of having it played up so much both in conversation and in news media. We, with a positive approach, need to center our efforts on living and teaching the gospel, thereby eliminating the cause and improving conditions. Every man, including the rebellious, who is honest with himself must admit that what he is ultimately seeking is happiness and a better way of life.

With this in mind, I wish to address my remarks to the subject: The Bless-

ings of Obedience. While I speak, I pray that the Spirit of the Lord will attend and guide us. Let us remember the words of Samuel to Saul: "... to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22.) And let us also remember that "through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel." (Article of Faith 3.)

Just the other day I was talking to a young man who said, in effect, "I am fed up and tired of being told, 'You have to do this,' or 'You have to do that.' I want to be free to decide for myself what I want to do."

My response was: "You are free to choose *exactly* what you want to do, as long as it does not restrict or impose on the rights or liberties of others, but you must be responsible for your acts and prepared to take the consequences."

I explained that the Lord's greatest gift to mortal man is threefold: first, the right to immortality and eternal life; second, the plan by which he can gain it; third, his *free agency* to choose *what he will do*. The Lord gave us the plan which will bring us the greatest

joy and happiness while on this earth, and which will prepare us for eternal life. All we have to do to enjoy this is to obey the law and keep his commandments.

I suggested to this young man that he consider with me the physical or natural laws, which are fixed and immutable, and which apply to all, regardless of their station or learning or intention. If a person, whether knowingly, ignorantly, intentionally, or accidentally, touches a hot stove or a bare high-voltage wire, he will be burned to the extent of the exposure. If for any reason he steps in front of a rapidly moving vehicle, even to save another life, he will be injured and possibly killed. Numerous examples could be given to show that we are subject to these laws regardless of who we are or what our intention might be. We cannot change the laws of nature.

As we understand natural laws and respect them, we can apply them to our good. If we violate law, we suffer; and if we obey it, we are blessed. How fortunate we are to know that we can depend on these natural laws: that the sun will rise at a certain time every morning; that electricity, though we don't know exactly what it is, will respond always the same under the same conditions; that the sun will be eclipsed by the moon at a certain time on a certain day in a certain year, all because the laws of nature never vary. Imagine an engineer, doctor, or scientist in any field not being able to depend on the laws of nature, or disregarding them. Man can never ignore the natural laws affecting his operations and be successful. In fact, to ignore them could be disastrous.

All the laws of God and the laws of nature and the laws of the land are made for the benefit of man, for his comfort, enjoyment, safety, and well-being; and it is up to the individual to learn these laws and to determine whether or not he will enjoy these benefits by obeying the law and by keeping the commandments. My whole purpose today is to show that laws exist for our benefit and that to be happy and successful we must obey the laws and regulations pertaining to our activities; and these laws will function either to our joy and well-being or to our detriment and sorrow, according to our actions.

To accomplish the great flight of Apollo 11, which resulted in the landing on the moon, every law of nature affecting this endeavor had to be kept in the most minute detail: the law of physics, the law of chemistry, the law of gravity, and every other law pertaining to the flight had to be understood and applied by those who were

concerned and engaged in the preparations. They did not think of these laws as being a restriction or impediment to them in any way, but rather as a means by which they could carry out their program; and they were determined to learn all they could about the laws on which their success was dependent, and to obey or apply them so they might be successful in their mission.

This is so true in life. To be a musician, to be an athlete, to get a degree, to accomplish anything worthwhile, we must set our goals, determine what we want to do and wish to accomplish, and set about to find out which laws if obeyed will make this possible, and then discipline ourselves in order to accomplish it. When we do this, we are on our way to success, while those who continually fight the laws and refuse to obey, and complain about things that are required, become frustrated, begin to rebel, and fail to accomplish.

As someone has said, you do not break the law, but actually break yourself by refusing to respect it as it applies to your condition. The law applies, and our actions determine the result. Too often we are not prepared to discipline ourselves and do that which is necessary to accomplish the things which we desire most.

It is a fact that the laws of the land are made by the governing body in the interest of the safety and well-being of the citizens. Consider, for example, the laws pertaining to drunken driving and other regulations pertaining to highway traffic control, health, zoning restrictions, building codes, etc. Even taxes make it possible for us to have better roads, better schools, and other public services, all of which are for our comfort and convenience and self-improvement.

If all people were to recognize law as a benefit to man and then honor and obey it, it would contribute greatly to our health, well-being, and happiness. Laws are essential. Imagine a city, community, state, or country without law and regulations. To the extent we disregard, disobey, and flaunt the law, we are losing our freedom, depriving others of theirs, and leading to anarchy. If a bad law exists, then the people should take proper legal measures through their governing bodies to improve or change the law, but while it is law, it should be obeyed.

In life generally we have to determine the kind of life or environment of which we want to be a part. We still have in the human race today people in the jungles who practice cannibalism, where the animal instincts in man rule, and where the laws of the jungle apply. If that is the kind of life

we wish, it is available to us. Part of the purpose of our existence, however, is to rise above these animal instincts, and to reach the highest plane of human behavior in our social relations.

In order that we may accomplish this, God, our Father and our Creator, and his Son Jesus Christ, who want us to be happy and successful, have given us the laws which, if applied in our lives, will improve our social conditions and our relationship to one another. Yes, if all of us would obey these laws, we would have none of the disturbing conditions so prevalent today, and our young people would have no reason, need, nor desire to demonstrate against a society that today does not practice what it preaches.

Let us refer to some of the Ten Commandments, which are as applicable today as they were in the time of Moses, and which later were taught by Christ. If everyone would obey the commandments, "Thou shalt not steal, kill, covet, commit adultery, or bear false witness," we could leave our homes or properties unattended, walk down the street any place at any time, or feel secure in our homes, without fear of thieves or robbers, or that someone might be trying to take our lives.

Imagine too the joy of living in a community in which there were no covetousness, backbiting, or adultery; where everyone was living according to the law. In addition to the peaceful and happy existence we would lead, and the strength and help we could be to one another, just think of the money we would save on law enforcement and the effects of crime, all of which money could be diverted to fighting poverty, or improving health and educational facilities, and for other worthwhile purposes. We cannot begin to number the temporal blessings we would receive from obedience to these commandments.

Another commandment that is so important in the lives of all of us is the Lord's law of health, which is called the Word of Wisdom, and which should be taught in every home by example and by precept. In this Word of Wisdom we are warned against the use of tobacco and alcohol and other things that are harmful to the body. I am sure we can include the use of drugs.

Though this law of health was given to us by the Lord over a hundred years ago, it was generally ignored until scientists and experience proved beyond doubt that these things are not only harmful to the body, but are a menace to society. Many still ignore and defy this law, and are prepared to take the risks. The use of these things results in broken homes, diseased and broken

bodies and spirits, destruction of property, misery, and death on the highway, and many other tragedies too numerous to mention, all of which are now causing society, lawmakers, law enforcement officers, and all of us serious concern. In just one evening I gleaned the following information from reading the newspaper:

One-car fatal accidents doubled in '69. Twenty-six percent of all fatal accidents occurred after the driver had been drinking.

A well-known television personality died of lung cancer at age 45. He had publicly stated he would rather smoke and take a chance than be a "fat neurotic." He quit when he learned he had cancer.

A hotel fire caused by a cigarette claimed 14 lives, and a burning cigarette in another building caused ten thousand dollars worth of damage.

Marijuana harm is very real, and drugs put blinders on youth.

We owe it to ourselves, to our youth, and to the future of our country to restrict and if possible do away entirely with the use of these devilish and deleterious things that are causing so much tragedy in the world today. Listen to the great and glorious promise given by the Lord to all those who will keep this and other commandments:

"And all saints who remember to keep and do these sayings, *walking in obedience to the commandments*, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." (D&C 89:18-21. Italics added.)

Can you think of a greater promise?

Let me refer to another very important commandment, which is: "Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work." (Exod. 20:8-10.)

And the Lord has told us:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.)

In spite of what so many say to the contrary, this is a law of God, a religious and therefore a moral law. If observed, it will bring many blessings not otherwise enjoyed; and, like any

other law, if not obeyed it will bring condemnation to the soul.

Keeping the Sabbath day holy gives us an opportunity to learn and understand the teachings of the gospel through worship and study, and to learn to know God, which is essential to our eternal destiny.

The Lord has said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

Surely for one day in seven we can and need to turn our thoughts to our Maker and feed our spiritual selves, to learn obedience to God, and to teach reverence and obedience to our children. One of the greatest lessons we can learn in life is that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.)

Someone has wisely said: "Woe unto those who consider the laws of God only as forces of convenience, to be ignored or employed at will. Woe unto those individuals, classes, and nations that believe in the might of their wealth, in the strength of their armor, in the invincibility of their positions."

No culture can last, no nation or union of nations can survive if they ignore God's laws. The Lord has admonished:

"... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33), meaning everything that is for our good.

We cannot keep the Sabbath day holy, nor enjoy the blessings thereof, by seeking to satisfy our material wants and pleasures. It is truthfully said that "material things have no power to raise the sunken spirit. The wealth of the world cannot heal a broken heart, and the wisdom of all the universities cannot turn into righteousness a wayward soul."

As important as it is that we attend the house of prayer and keep the Sabbath day holy, teaching spirituality cannot be left to the churches alone. Parents have the first and great and important responsibility to teach the laws of God in the home. The Lord has told us:

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"And they shall also teach their children to pray, and to walk uprightly

before the Lord." (D&C 68:25, 28.) This means to keep his commandments—to love, honor, and obey him.

Parents, if we are to teach our children to keep the commandments and walk uprightly before God, we must be their living example. We cannot break any law with impunity and expect our children to honor and obey us or the law. We cannot question the teachings and commandments of the Lord without causing great doubts in the minds of our children as to why they should keep the commandments. We cannot be hypocrites. We cannot teach or profess a belief in one thing and live another, and expect our children to obey the commandment: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Exod. 20:12.)

Children who are taught obedience, to honor and obey the law, to have faith in God and to keep his commandments, will, as they grow up, honor their parents and be a credit to them; and they will be able to meet and solve their problems, find greater success and joy in life, and contribute greatly to the solution of the problems now causing the world such great concern. It is up to the parents to see to it that their children are prepared through obedience to law for the positions of leadership they will occupy in the future, where their responsibility will be to bring peace and righteousness to the world.

The Lord's message may be summed up in his statement:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." (Matt. 22:37-40.)

Surely if we love the Lord we will keep his commandments, and if we will love our fellowmen we will enjoy utopia here on earth.

As the Lord further has promised:

"... he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come." (D&C 59:23.)

I bear witness to you this day that as we accept God as our Father, and his Son Jesus Christ as the Savior of the world, and keep the commandments, we will have greater joy here on earth and eternal life in the world to come. May this be the blessing of all of us, I humbly pray in the name of Jesus Christ. Amen. ○



# The Reality of God



Elder Howard W. Hunter  
*Of the Council of the Twelve*

● What a glorious thing is life, surrounded by the beauties of the world in which we live. There is beauty in the mountains, the woods, and the lakes. There is beauty in the sea with its never-ceasing tides; beauty in the skies filled with fleecy clouds, in the sunshine and in the rain; beauty in the morning, the day, and the night. As the seasons come and go, we find beauty in the freshness of spring bringing new life to all nature, and beauty in the glory of the summer. Autumn ushers in an array of color before the silent winter brings its blanket of white. There is beauty everywhere if we look for the beautiful.

There is an exactness of order in the universe of which we become conscious. The days come and the nights follow. The tides rise and fall with regularity, the recurring lunar cycle of the moon is exact; the seasons come and go in the sequence of nature. The stars in the sky follow exact repeated orders; the planets and their satellites perform precisely in their relation to their suns. The biologist sees the wonders and the beauty of plant and animal life, and the chemist discovers the mysteries of the elements of the earth; but with or without scientific training, every person becomes aware of a vast universe in which there is intricate exactness in all nature.

When we observe the phenomena of the heavens and the earth, we can come to only one conclusion: these are the effects of some great cause. There can be no design without a designer and nothing built without a builder. For every effect there is a cause. There must be a guiding hand to regulate the universe in its precise order. Are we compelled to admit the reality of a Supreme Being? Millions of people in the world have this deep and abiding conviction.

Is God a creation of man's mind, or is man a creation of God? Men struggle with many fundamental questions, but the question as to whether or not God is a reality should take precedence. The approach to the solution of this query differs from that given to scientific research. We are not dealing with a subject of the material realm, but rather of the spiritual.

In order to find God as a reality, we must follow the course which he pointed out for the quest. The path is one that leads upward; it takes faith and effort, and is not the easy course. For this reason many men will not devote themselves to the arduous task of proving to themselves the reality of God. On the contrary, some take the easy path and deny his existence or merely follow the doubter's course of uncertainty. These are the atheists, infidels, free thinkers, skeptics, and agnostics.

The approach to the study of most subjects consists of the research of its history and all of the known facts. If we start with history and turn to the commencement of the best known of the ancient records, we read these words: "In the beginning God created the heaven and the earth." (Gen. 1:1.) This statement forms the basis of the Hebrew belief in the creation, that earth did not come about by chance; neither was it created by accident. It is the intentional creation of a Supreme Being for a definite and meaningful purpose.

Must we accept blindly this statement of creation? The writer of these words in the Pentateuch did not witness the Creator at work but had the same conviction of faith as expressed at a later time by the writer of the Epistle to the Hebrews in these words: "Now faith is the substance of things hoped for, the evidence of things not

seen." (Heb. 11:1.) Sometimes faith means believing a thing to be true where the evidence is not sufficient to establish knowledge. We must continue the probe and follow the admonition: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matt. 7:7-8.)

After announcing that God created the heaven and the earth, the Old Testament relates that God conversed with our first parents, Adam and Eve, in the Garden of Eden. He gave them commandments and he conversed with them. No doubt Adam instructed his descendants, through eight generations to the father of Noah, in the things he had received from God by direct manifestations. Noah had direct communication with God and taught ten generations of his descendants. God appeared personally to Abraham, who followed, as well as to Isaac and Jacob. Moses became the leader of their descendants, and we remember the direct communion between God and Moses, the record of which has been preserved for all following generations.

The New Testament also has recorded appearances of God. At the baptism of Jesus by John, there was a manifestation; "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:17.) And again at the transfiguration on the high mountain: "... a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

"And when the disciples heard it, they fell on their face, and were sore afraid." (Matt. 17:5-6.)

These are only a few instances of

## "The surest knowledge of God comes through his revelations"

the many appearances of God to his children as recorded in the Old and the New Testament. The scriptures of the western hemisphere also record communications of God. History amply documents the reality of God by his personal dealings with men from generation to generation from the beginning.

We need not rely upon history alone for evidence of the existence of a Supreme Being; reasoning will also give us such evidence. One of the ancient arguments of the marketplace, put in syllogistic form, is this: Everything that is created has a creator. The earth was created; therefore, the earth has a creator. Referring again to the Epistle to the Hebrews, the writer states in these words that God is the creator of the earth: "For every house is builded by some man; but he that built all things is God." (Heb. 3:4.) The moving universe and all of its beauties and wonders are trying to teach us of the existence of God as the great creator.

A scholar has said, "... though science has done all these things for man it cannot do for him what he only can do for himself. Science can teach but the individual only can learn, that is, learning is an individual process that a person must apply to himself, no one can do it for him. No person can learn for another. Science generally teaches there is a God, does it not? but to discover him is a problem for the individual to solve. The declaration of the atheist that there is no God proves nothing. He may sincerely believe we have no Father in Heaven, but certainly cannot prove there is none. Yes, we know that he does not know because there are individuals who positively testify they do know." (Joseph F. Merrill, *The Truth-Seeker and Mormonism*, pp. 104-105.)

It has been said that God cannot be found with the instruments of science or in modern-day electronics. The truth-seeker, however, cannot overlook an underlying power so overwhelming to the conscience that the existence of a Supreme Being becomes evident if he seeks for the cause of the effect.

Man has an innate urge to worship. In early times God spoke to Israel: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou

shalt have no other gods before me." (Exod. 20:2-3.) There is profound truth in the doctrine that runs all the way through sacred history that no man can worship more than one God. To worship one God is to have one supreme loyalty in one's life. If we had a consciousness of one God, the Eternal Father, we would have a consciousness of one world and one mankind under God, all being brothers.

What causes people to have the urge to worship? There seems to be something inborn into the soul of man that causes him to seek communion with God. In the Book of Job it is put this way: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." (Job 32:8.) This statement appears to be an allusion to man's creation. By this spirit he becomes capable of understanding and reason, and consequently of discerning divine truth. By this spirit he comes to know God.

In addition to the historical evidences of God and the human reasoning of his existence, the surest knowledge of him comes through his revelations. From the beginning and throughout Old Testament and New Testament times, God manifested himself to men: first to Adam, then the patriarchs of his posterity to Noah, with whom he spoke and conversed. After Noah, he revealed himself to those who followed: Abraham, Isaac, Jacob, Moses, and the prophets down to the ministry of Christ. He spoke at the time of the baptism of Jesus and also at his transfiguration.

God revealed himself to the leader of the group of people who left the old world at the time of the Tower of Babel and came to the western hemisphere. Six hundred years before Christ, he spoke to Lehi, directing him and his family to journey to the American continent. God has revealed himself in the present dispensation to the youth, Joseph Smith, who was privileged to behold God the Eternal Father and his Son, Jesus Christ.

Thus there have been revealed to man through the ages the personages comprising the Godhead: God the Father, Jesus Christ, his Son, and the Holy Ghost. These three are referred to in Christendom as the Trinity, yet they are three distinct personages, as demonstrated on the

occasion of the baptism of Jesus, when the voice of the Father was heard and the Holy Ghost descended.

It is the general rule that we do not get things of value unless we are willing to pay a price. The scholar does not become learned unless he puts forth the work and effort to succeed. If he is not willing to do so, can he say there is no such thing as scholarship? Musicians, mathematicians, scientists, athletes, and skilled people in many fields spend years in study, practice, and hard work to acquire their ability. Can others who are not willing to make the effort say there are no such things as music, mathematics, science, or athletics? It is just as foolish for man to say there is no God simply because he has not had the inclination to seek him.

History tells us there is a God. Science confirms the fact there is a Supreme Being. Human reasoning persuades us that there is a God. His own revelations to man leave no doubt as to his existence. In order for an individual to obtain unwavering knowledge of the reality of God, he must live the commandments and the doctrines announced by the Savior during his personal ministry. "Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.) In other words, those who are willing to make the search, apply themselves, and do God's will, will have the knowledge come to them of the reality of God.

When a man has found God and understands his ways, he learns that nothing in the universe came by chance, but all things resulted from a divinely prearranged plan. What a rich meaning comes into his life! Understanding which surpasses worldly learning is his. The beauties of the world become more beautiful, the order of the universe becomes more meaningful, and all of God's creations are more understandable as he witnesses God's days come and go and the seasons follow each in their order. If all men could find God and follow his ways, the hearts of men would be turned in love toward their brothers, and nations would be at peace.

I bear my witness that God lives, that he is our eternal Heavenly Father. I know that Jesus is the Christ, his Son, and Savior of the world. I know too that God reveals his will to his prophets today as he did in the dispensations of the past. May we seek God with a true desire to know him, I pray in the name of Jesus Christ. Amen. ○

# Justice, Mercy, and Humility



Elder Franklin D. Richards

*Assistant to the Council of the Twelve*

● My dear brothers and sisters, I appreciate the opportunity of speaking to you and approach the responsibility with a humble heart, praying that the Lord will direct me in the things that I say.

I rejoice with you in the wonderful spirit of this conference and the inspirational music and messages to which we have been listening.

We are living in a remarkable age—the dispensation of the fullness of times, when the gospel of Jesus Christ has been restored in its fullness.

We are living in a new era of growth and development—an era when the Spirit of the Lord is working in the minds and hearts of men.

We are living in an age when prophecy is being fulfilled.

Despite the fact that we are living in a marvelous age, we are living in a troubled world. The powers of evil are visible in false doctrines, corrupt morals, strife, contention, and persecution. Fear abounds in the hearts of many.

However, one of the great purposes of life is to overcome fear and learn to successfully meet challenges and obstacles of every kind. Meeting obstacles and overcoming them give us experience, and each experience should build our faith and confidence and be for our good.

As we study history, we find peculiar situations, obstacles, and problems in each era.

I am certain that those who lived in these various periods felt that the problems of their time were most difficult, and I have no doubt that they were.

Each period had its own tests, and as they were successfully met, a broad and solid foundation was laid for us to build upon.

We are living in a period of social

adjustments and constant changes and a time of unprecedented growth and development: the age of the jet airplane, the computer, and the communications satellite.

As we look at the world situation today, I feel that a large percentage of the people are seeking a plan of life that will bring them peace, relief from inner tensions, happiness, and growth and development.

Our message is that the gospel of Jesus Christ has been restored in its fullness, that the principles of the gospel are eternal, and that as we apply them in our lives, they bring us peace, happiness, and eternal life.

I would like to refer to three of these gospel principles that I feel are particularly applicable today: justice, mercy, and humility.

In the beautiful Sermon on the Mount, the Savior referred to the principle of mercy when he said: "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7.)

And, a great Nephite prophet asked: "... do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so God would cease to be God." (Al. 42:25.)

In the scriptures justice and mercy are frequently mentioned together and the thought arises: Can one be just and merciful at the same time, and can justice and mercy be merged? If so, how can we incorporate these principles in our lives to enrich them and qualify ourselves to better meet today's challenges?

The prophet Micah wisely asked: "... what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8.)

Let us examine the prophet Micah's words regarding justice, mercy, and

walking humbly before God, as it should make it easier for us to determine if the principles of justice and mercy can be merged and used effectively in our lives.

In order to do justly, honesty, fairness, and patience must characterize one's dealings with others. Jesus expressed it this way:

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12.)

The Golden Rule is in reality the basic principle of dealing justly with your fellowmen.

To do justly becomes a matter of attitude, a desire to go beyond tolerating others and making an effort to love and appreciate people by serving them. Justice is deeply affected by the principle of love.

Jesus also taught:

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1-3, 5.)

In being just, one will not condemn, find fault, or gossip, as there is no salvation in being critical of another.

We should recognize that generally we cannot judge the motives that prompt others' actions, and usually the more we understand their motives, the less we are prone to condemn.

The Savior has urged us to desist from evil; he has also told us to ag-



gressively go forward and do good.

Today there are many frustrated, confused, and discouraged people in the world. To do justly, we are challenged to give them courage, hope, and strength; praise them and help them to understand that God loves them and has provided a way for them to be happy and successful; share with them the things we are blessed with in order to make their loads lighter.

Too often fear rules over the lives of many people, depriving them of blessings. Fear must be overcome, for the Lord has said: "... if ye are prepared ye shall not fear." (D&C 38:30.)

I bear you my witness that as we live the gospel principles, we will build faith in the Lord Jesus Christ, confidence in ourselves, and overcome fear.

Now, let us consider the second thing the Lord requires of us, according to the prophet Micah—namely, that we have mercy.

Again recalling the words of the Savior: "Blessed are the merciful: for they shall obtain mercy." (Matt. 5:7.)

We should also be aware that the reverse is true—that if we are not merciful, we shall not obtain mercy.

Here we should recognize another great eternal principle, that of forgiveness. Many times true mercy incorporates forgiveness. Mercy and forgiveness, to be effective, require

great patience and understanding on the part of the one forgiving.

The apostle Peter asked Jesus how many times should he forgive one who would sin against him. The Savior's reply was to forgive an indefinite number of times. Then Jesus clarified the matter by giving the parable of the unmerciful servant, in which a certain king forgave a debt one of his servants owed him, amounting to 10,000 talents, because the servant asked for patience in the payment of the debt.

Then the same servant found one who owed him a hundred pence, and took him by the throat, saying, "Pay me that thou owest." (Matt. 18:28.)

Although the servant's debtor asked for leniency, the servant cast him into prison.

When the king heard of this, he recalled the unmerciful servant and said to him:

"O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

"Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

"And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

"So likewise shall my heavenly Father do also unto you, if ye from

your hearts forgive not every one his brother their trespasses." (Matt. 18:32-35.)

Thus, the great truth is taught that anyone receiving mercy is under obligation to the one extending it, whether it be man or God—the obligation of living the Golden Rule.

And we cannot reserve our mercy only for those who we think are worthy of it. Remember: "Judge not, that ye be not judged." (Matt. 7:1.)

The Prophet Joseph Smith, in discussing this matter on one occasion, stated:

"God does not look on sin with allowance, but when men have sinned, there must be allowance made for them. . . .

"The nearer we get to our heavenly Father, the more we are disposed to look with compassion on perishing souls. . . . if you would have God have mercy on you, have mercy on one another." (*Documentary History of the Church*, Vol. 5, p. 24.)

There can be no license for sin, but we are told that mercy, justice, and love should go hand in hand with reproof. The Lord's words are these:

"Reproving beimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproofed, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D&C 121:43-44.)

This is especially important for us to remember as we reprove our children when the necessity arises.

The third requirement of the Lord, as explained by the prophet Micah, is to "walk humbly with thy God." (Mic. 6:8.) This requires a strong faith that God is a just and merciful God.

The prophet Alma, addressing himself to this subject, said:

"... the plan of mercy could not be brought about except an atonement should be made; therefore God himself atoneth for the sins of the world, to bring about the plan of mercy, to appease the demands of justice, that God might be a perfect, just God, and a merciful God also." (Al. 42:15.)

To walk humbly with God, one must love God, be humble, meek, and obedient. Another important ingredient is to hunger and thirst after righteousness.

By walking humbly with God, by identifying himself with the building of the kingdom, one obtains inner strength and peace from his Heavenly Father, is happy and successful, and enjoys personal growth and development.

As an example, Peter, James, and



John were humble fishermen until they became active in building the kingdom of God; then they became a powerful influence in the lives of men.

Sincere prayer and service in the Church help one to develop faith in the Lord Jesus Christ and confidence in himself.

After considering the prophet Micah's words regarding justice, mercy, and walking humbly before God, is it easier to see how justice can be merged with mercy and how these principles can be beneficially incorporated in our lives to qualify ourselves to better meet today's challenges?

We have seen how justice and mercy were merged in the story of the unmerciful servant, and we have learned that it is God's way to reprove "betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love. . . ." (D&C 121:43.)

Probably the greatest example we have is that described in the parable

of the prodigal son, considered by many to be one of the most beautiful stories ever written. Here we are told of the return home of a wayward son, of the father's great joy, and of the feast that celebrated his return.

We must never forget, however, that although the wayward son was received back into his family with rejoicing and love, it was to the faithful son that the father said, "Son, thou art ever with me, and all that I have is thine." (Luke 15:31.)

Here we have an excellent example of how a wise, humble father merged the great principles of mercy and justice to the benefit of his family. Here we see that all persons are precious in the sight of God. In merging the eternal principles of justice and mercy, an equitable decision or result occurs, as was evidenced in this beautiful parable.

I bear you my witness that God the Father and the Son live, and that they are just and merciful beings. Their

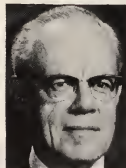
justice and mercy was shown through the atonement of Jesus Christ and in restoring the gospel in its fullness through the Prophet Joseph Smith. And we should be grateful for God's mercy in providing a prophet to lead us today —President Joseph Fielding Smith. May the Lord bless and sustain him.

Those who are seeking a plan of life that will bring them peace, relief from inner tensions, happiness, and growth and development will find it in the restored gospel of Jesus Christ. We invite your sincere and prayerful consideration.

The strength of the Church lies in the testimony of its members that God lives, that Jesus is the Christ, our Savior and Redeemer, and that God is a just and merciful God.

To acquire eternal life requires devotion to the gospel principles. May we appreciate the blessings of the gospel and dedicate ourselves to the upbuilding of God's kingdom, I pray in the name of Jesus Christ. Amen. ○

## One Small Step



Elder Richard L. Evans

*Of the Council of the Twelve*

● May I make two citations from the words of a discerning editorial writer, not one of my faith, but one of much faith: "If we neglect the divine . . . and give ourselves over wholly to the human," he said, "we may certainly count upon nothing but the triumph of pessimism. . . . True optimism must rest upon a calm, unshakable faith in eternal life and in the unlimited goodness of him who gives it."<sup>1</sup>

"We rest on no new reason for believing in the immortality of the soul," he continued. "The old reasons . . . are quite sufficient . . . all religious faith and all hope of immortality begins with God, and rests on him. We came from him; we go to him. He lives, we

live. . . . [And] why should not a Father reveal himself to his children? Why should he not send prophets and teachers, and why not a supreme Teacher, a Son of God and a Son of Man? . . . We rest on the fact of One who died and rose from the dead, whose name we give to our faith, and whose triumph over death is our triumph also."<sup>2</sup>

This brings us to a declaration of the literal personal reality of God and the divinity of his Son, our Savior, and the reality of revelation, of prophets, and of the opportunities and purposes of everlasting life.

"We believe in God, the Eternal Father, and in His Son, Jesus Christ,

and in the Holy Ghost" (Article of Faith 1)—not in theory, not as an indefinable essence, but a God of life and of love, *who lives*, and in whose image men were made.

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God." (Article of Faith 9.)

Surely there is ample evidence of the counsel and divine calling of the prophets of the past. And surely there is ample evidence of the need all men have for divine guidance in this day.

In recent weeks we have lost by death a dearly beloved prophet, Presi-

dent David O. McKay. Our love and blessings reach out to his family, and to the beloved companion who was some sixty-nine years by his side.

And today we have heard from his beloved successor, President Joseph Fielding Smith, who will be presented for our sustaining vote in the days of this conference to come. God bless him and be with him and strengthen him, and give him peace, and all that pertains to the goodness of life, with his loved ones.

Through prayer, impressions, inspiration, revelation, God does communicate with his children. The need for continuous revelation would seem to be obvious. There is infinitely more our Father hasn't yet told us. There is infinitely much that no man knows.

Who knows of a textbook that won't be revised or set aside? Who knows of a theory that won't be modified or abandoned? Who knows of a process that won't be improved? Who knows when the last findings of research will be found, or when the last revelation of the mind and will of God will be given? Humility before the unknown is always in order. Conceit of learning never is.

Who has any idea that we need divine guidance less today than did those in far places in the past? Prophecies, prophecy, scripture, counsel, commandments are part of the precious heritage we have.

Now, what of life, its purpose, its problems, its possibilities? All of us have our unanswered questions, our discouragement, our mistakes, our good and poor performances, our sorrows, our searching.

It's a searching world. But many are looking for the right things in the wrong way. Some give themselves to protest, to tearing down, to destruction—but most tragically to destruction of themselves, their minds, their peace, their happiness, their future possibilities. And, as to all of this, on a recent Sunday broadcast we used a sentence that has some earnest implications in it, which we submit for your consideration:

If we don't change direction, we will arrive at where we're going.

Home, of course, is the place to begin. "When one puts business or pleasure above his home," said President McKay, "he that moment starts on the downgrade to soul-weakness." And in the last talk we were privileged to have from him, he said: "The most vicious enemy to home life is immorality."<sup>3</sup>

I heard a few days ago a report of how a parent had criticized a school principal for not teaching her children better behavior. But surely the home is

the place to begin. Parents, teach your children, and live and be what you teach. I remember gratefully, soberly within my soul, saying prayers at the knees of a beloved widowed mother. I remember her saying to us, and living what she said: "Do your duty. Say your prayers. Pay your tithing; pay your debts. Be honest. Work. Be clean. Don't quarrel. Don't gossip. Have faith."

Oh, beloved young people, listen to such teachings, and so live your lives. Don't gamble the peace and happiness and opportunities of eternity against the cheap and shoddy enticements of time.

You can't experiment with everything—there isn't enough time. There are thousands of things that could kill you, but you have only one life to lose. There are thousands of things that could destroy you mentally, morally, physically, spiritually. And not one of them is worth it. And so, profit by what has already been proved, by the trial and error and anguish of others over the ages. If everyone tried to go back to the beginning to repeat all the mistakes that other men have made, we wouldn't live long enough to learn very much. Part of the precious heritage we have is what has been proved, discovered, and revealed in the past. And so accept it, and go on from here, and learn and repent and improve, and become all you can become, not destroying body and mind, peace and self-respect, but seeking counsel, confiding in loved ones, living by law. Anyone who thinks he doesn't need counsel and stubbornly decides to go his own way has trouble and tragedy ahead.

Counsel with parents, your bishops, competent and trustworthy people. President Smith counsels with his counselors. The Council of the Twelve counsel with each other and with their brethren. "There is no such thing in human existence as being so high you're not responsible to anybody."<sup>4</sup> No man is smart enough to know all the answers. No man is so wise that he cannot benefit by talking things out with others. (There was a great council in heaven, before the world was.) And don't forget to talk things out with the Lord. And then listen. As President Harold B. Lee said within the week, "We pray for guidance—but do we listen?" The communication of prayer is very real, and all of us need guidance in our decisions.

Temptation is everywhere. The opportunities to do evil and to do good are everywhere, but we shouldn't tempt temptation. As one whimsical observer said, "When some people flee from temptation, they leave a forwarding

address."<sup>5</sup> If we don't want to do wrong, we shouldn't even entertain the idea. If we don't want temptation to follow us, we shouldn't act as if we are interested. No one ever fell over a precipice who never went near one.

And let it be said here that our Father in heaven is not a theorist. Creation isn't kept in its course by theory. Spring doesn't return by theory. Seeds don't grow by theory. The physical and moral and spiritual laws are still in force. The commandments are still in force. No one has repealed them. No one has a right to—except God, who gave them. And when our Father gives us counsel or commandments, we can be sure they are vitally essential. When he tells us something, we'd better believe it. If we live one way we get one result; if we live another way we get another result.

Many of you would be familiar with President Spencer Kimball's wonderful work on the miracle of forgiveness. I witness to you that God is a loving Father who will forgive and help us find peace and self-respect as we repent and show our sincerity by the lives we live. And there is nothing he asks of us that we cannot do; there is no requirement we cannot keep—if we are willing, if we want to. Repentance is a miracle, if it is sincere.

Some historians have said there have been 19 civilizations before this that have risen and flourished and fallen, mostly because of moral decay. And perhaps most of them didn't really know what was happening, until it was too late. We are not immune to the consequences of our own acts, or of what we permit to become possible.

You would remember the words spoken on the occasion of that first awesome step man took on the moon: "One small step for a man, one giant leap for mankind,"<sup>6</sup> to which another added:

"We've reached so far that we've touched the moon; Now we must reach out to our neighbor. . . ."

There isn't a thing that man cannot do if he takes one small step at a time!"<sup>7</sup>

—if he lives within law, keeps the commandments and follows the purposes of Divine Providence.

God bless you, my beloved young friends. Don't live by rumor. Don't run aimlessly to and fro looking for what has already been found. Don't live by the sophistries and temptations of these times. Live by the counsel and commandments God has given, and find the peace and happiness that come to one through thoughtful, prayer-



ful living and cleanliness of life.

The times are troubled. The problems are many. And men do run to and fro, and the hearts of many do fail them, and fear has come upon many people—but there is a God in heaven whose purposes and promises and power are over all, and if we will commit ourselves to keeping his counsels, his commandments, doing it his way, we can have peace and happiness here, and limitless, everlasting opportunities with our loved ones forever.

Who would be so foolishly, stupidly shortsighted as to settle for less than this, here or hereafter?

The mission, the message of the Church is to all mankind, and will

bless and lift the lives of all who will be partakers of it. And we come to you with concern for the temporal and eternal salvation of every soul—to the weary, the wandering, the lost and the lonely, the sick and the sorrowing; those discouraged and despondent, those who have lost loved ones, those looking for something to hold to in life. Oh, it is there. May our Father help you find it.

I leave you my witness that God does live, that he has reestablished his work among men, that Jesus is our Savior and Redeemer. And I thank God for a prophet in the present, and for all the prophets of the past.

If we don't change direction, we'll

arrive at where we're going—but wherever we are, and wherever we've been, if we take one small step at a time, in the right direction, and repent and do better each day, we can arrive everlastingly with our loved ones, with the highest possibilities that God can give, and with assurance within our souls, this day—and always, in the name of Jesus Christ. Amen. ○

1 Editorial, *The Independent*, 1898, p. 1596.

2 *Ibid.*, April 13, 1900.

3 October 1969 general conference.

4 Lawrence A. Appley, "Managers in Action."

5 Rotary International club bulletin, Graham, Texas.

6 Neil A. Armstrong.

7 R. Harris, "One Small Step."

Saturday afternoon session, April 4, 1970

## Contend Not With Others, But Pursue a Steady Course



Elder Gordon B. Hinckley  
Of the Council of the Twelve

● I have but one desire, my dear brethren and sisters. That is to say something which will add to your faith. To that end I seek the inspiration of the Holy Spirit.

I express thanks and wonder for the marvelous growth of the Church. A few days ago I participated with Brother Benson in the organization of the Tokyo Stake of Zion. Three weeks before that Brother Tuttle and I organized the Lima Stake of Zion. A week or two ago Brother Romney organized a stake in Johannesburg. Think of it, within a period of a few weeks, strong and vigorous stakes have been organized in such far-away places as Japan, Peru, and South Africa.

The days of which our forebears spoke are upon us. These are days of prophecy fulfilled; and I, with you, am grateful to be alive and a part of this vibrant, marvelous work which is affecting for good so many people in so many parts of the world.

This growth is not a victory of men; it is a manifestation of the power of God. I hope we shall never be proud or boastful concerning it. I pray that we shall ever be humble and grateful.

Last evening there was presented in this Tabernacle, with word and music, a stirring tribute to the Prophet Joseph Smith, commemorating the 150th anniversary of the First Vision. I am thankful that we paused to remember this most remarkable manifestation when the Father and the Son appeared to the boy Joseph on a spring morning in the year 1820. All of the good we see in the Church today is the fruit of that remarkable visitation, a testimony of which has touched the hearts of millions in many lands. I add my own witness, given me by the Spirit, that the Prophet's description of that marvelous event is true, that God the Eternal Father and the risen Lord Jesus Christ spoke with him on that occasion in a conversation as real and personal

and intimate as is my conversation with you this day. I raise my voice in testimony that Joseph was a prophet, and that the work brought forth through his instrumentality is the work of God.

I read again the other evening a summary of Joseph's work and a statement of our obligation to advance it. These words, poetic in their beauty, were written by Parley P. Pratt in 1845, less than a year following Joseph's death. I quote:

"He has organized the kingdom of God.—We will extend its dominion.

"He has restored the fulness of the Gospel.—We will spread it abroad. . . .

"He has kindled up the dawn of a day of glory.—We will bring it to its meridian splendor.

"He was a 'little one,' and became a thousand.—We are a small one, and will become a strong nation.

"In short, he quarried the stone. . . . We will cause it to become a great

mountain and fill the whole earth." (*Millennial Star*, Vol. 5, March 1845, pp. 151-52.)

We are seeing the unfolding of that dream. I hope we shall be true and faithful to the sacred trust given us to build this kingdom. Our effort will not be without sorrow and setbacks. We may expect opposition, both determined and sophisticated.

As the work grows, we may expect a strengthening of the efforts of the adversary against it. Our best defense is the quiet offense of allegiance to the teachings which have come to us from those whom we have sustained as prophets of God.

Joseph Smith gave us instruction pertinent to the situation in which we find ourselves. Said he, "Go in all meekness, in sobriety, and teach Jesus Christ and him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment, and all who observe it not, will pull down persecution on their heads, while those who do shall always be filled with the Holy Ghost; this I pronounced as a prophecy."

I should like to take a few of the words of that statement as a theme for something I should like to say, if the Lord will inspire me.

"Contend not with others, but pursue a steady course."

We live in a day of shifting values, of changing standards, of will-o'-the-wisp programs that blossom in the morning and die in the evening. We see this in government, we see it in public and private morality, we see it in the homes of the people; we see it in the churches, and we even see it among some of our own members who are led away by the sophistry of men.

Men everywhere seem to be groping as men in darkness, casting aside the traditions that were the strength of our society, yet unable to find a new star to guide them.

We recently participated in a dedication of the Church pavilion at the Expo '70 world's fair in Japan. One of the speakers was a Japanese government official who warmly complimented the Church on its participation in this exposition, which is devoted almost entirely to man's technical achievements. He deplored the waning influence of religion in the lives of the people of his own nation, with a consequent deterioration of standards and ideals.

It appears to be everywhere. Some months ago I read a provocative article by Barbara Tuchman, a Pulitzer Prize-winning historian. Said she:

"When it comes to leaders we have,

if anything, a super abundance—hundreds of Pied Pipers—ready and anxious to lead the population. They are scurrying around, collecting consensus, gathering as wide an acceptance as possible. But what they are not doing very notably is standing still and saying, 'This is what I believe. This I will do and that I will not do. This is my code of behavior and that is outside it. This is excellent and that is trash.' There is an absence of moral leadership in the sense of a general unwillingness to state standards."

She continues, "Of all the ills that our poor . . . society is heir to, the focal one, it seems to me, from which so much of our uneasiness and confusion derive, is the absence of standards. We are too unsure of ourselves to assert them, to stick by them, if necessary in the cases of persons who occupy positions of authority, to impose them. We seem to be afflicted by a widespread and eroding reluctance to take any stand on any values, moral, behavioral or esthetic." ("The Missing Element—Moral Courage," *McCall's*, June 1967, p. 28.)

While standards generally may totter, we of the Church are without excuse if we drift in the same manner. We have standards—sure, tested, and effective. To the extent that we observe them, we shall go forward. To the extent that we neglect them, we shall hinder our own progress and bring embarrassment to the work of the Lord. These standards have come from him. Some of them may appear a little out of date in our society, but this does not detract from their validity nor diminish the virtue of their application. The subtle reasoning of men, no matter how clever, no matter how plausible it may sound, cannot abridge the declared wisdom of God.

I recently heard the patriarch serving in the Milwaukee Stake, who sits in this hall today, speak a few words that I have not forgotten. Said he: "God is not a celestial politician seeking our vote. Rather, God is to be found, and God is to be obeyed." (Hans Kindt.)

The satisfying thing is that obedience brings happiness. It brings peace; it brings growth—all of these to the individual, and his good example brings respect for the institution of which he is a part.

Our adherence to these divinely given standards need never be an offensive thing to those about us. We need not contend with them. But if we will pursue a steady course, our very example will become the most effective argument we could ever advance for the virtues of the cause with which we are associated.

The Lord has given us counsel and commandment on so many things that no member of this church need ever equivocate. He has established our guidelines concerning personal virtue, neighborliness, obedience to law, loyalty to government, observance of the Sabbath day, sobriety and abstinence from liquor and tobacco, the payment of tithes and offerings, the care of the poor, the cultivation of home and family, the sharing of the gospel, to mention only a few.

There need be nothing of argument or contention in any of them. If we will pursue a steady course in the implementation of our religion in our own lives, we shall advance the cause more effectively than by any other means.

There may be those who will seek to tempt us away. There may be those who will try to bait us. We may be disparaged. We may be belittled. We may be inveighed against. We may be caricatured before the world.

There are those, both in the Church and out, who would compel us to change our position on some matters, as if it were our prerogative to usurp authority which belongs alone to God.

We have no desire to quarrel with others. We teach the gospel of peace. But we cannot forsake the word of the Lord as it has come to us through men whom we have sustained as prophets. We must stand and say, to quote again the words of Miss Tuchman: "This is what I believe. This I will do and that I will not do. This is my code of behavior and that is outside it."

There may be times of discouragement and deep concern. There certainly will be days of decision in the lives of each of us. It was ever thus.

Every man and woman in this church knows something of the price paid by our forebears for their faith. I was again reminded of this when I recently read the narrative of my wife's grandmother. I think I would like to share a few words from that story of a 13-year-old girl. She tells of her childhood in Brighton, that delightful city on the south coast of England, where the soft, green hills of Sussex roll down to the sea.

It was there that her family were baptized. Their conversion came naturally because the Spirit whispered in their hearts that it was true. But there were critical relatives and neighbors and even mobs to deride and inflame others against them. It took courage, that rare quality described as moral courage, to stand up and be counted, to be baptized and recognized as a Mormon.

The family traveled to Liverpool, where with some 900 others they

boarded the sailing vessel *Horizon*.

As the wind caught the sails, they sang, "Farewell, My Native Land, Farewell." After six weeks at sea—to cover the distance covered today by a jet plane in six hours—they landed at Boston and then traveled by steam train to Iowa City, for fitting out.

There they purchased two yoke of oxen, one yoke of cows, a wagon, and a tent. They were assigned to travel with and assist one of the handcart companies.

Here at Iowa City also occurred their first tragedy. Their youngest child, less than two years of age, suffering from exposure, died and was buried in a grave never again visited by a member of the family.

Now let me give you the very words of this 13-year-old girl as I read a few lines from her story:

"We traveled from 15 to 25 miles a day . . . till we got to the Platte River. . . . We caught up with the handcart companies that day. We watched them cross the river. There were great lumps of ice floating down the river. It was bitter cold. The next morning there were fourteen dead. . . . We went back to camp and had our prayers, [and] . . . sang 'Come, Come Ye Saints, No Toil Nor Labor Fear.' I wondered what made my mother cry [that night]. . . . The next morning my little sister was born. It was the 23rd of September. We named her Edith. She lived six weeks and died. . . . [She was buried at the last

crossing of the Sweetwater.]

"[We ran into heavy snow. I became lost in the snow.] My feet and legs were frozen. . . . The men rubbed me with snow. They put my feet in a bucket of water. The pain was terrible. . . .

"When we arrived at Devils Gate it was bitter cold. We left many of our things there. . . . My brother James . . . was as well as he ever was when he went to bed [that night]. In the morning he was dead. . . .

"My feet were frozen; also my brother's and my sister's. It was nothing but snow [snow everywhere and the bitter Wyoming wind]. We could not drive the pegs in our tents. . . . We did not know what would become of us. [Then] one night a man came to our camp and told us . . . Brigham Young had sent men and teams to help us. . . . We sang songs, some danced and some cried. . . .

"My mother had never got well. . . . She died between the Little and Big Mountains. . . . She was 43 years of age. . . .

"We arrived in Salt Lake City nine o'clock at night the 11th of December 1856. Three out of the four that were living were frozen. My mother was dead in the wagon. . . .

"Early next morning Brigham Young came. . . . When he saw our condition, our feet frozen and our mother dead, tears rolled down his cheeks. . . .

"The doctor amputated my toes . . . [while] the sisters were dressing

mother for her grave. . . . When my feet were fixed they [carried] . . . us in to see our mother for the last time. Oh, how did we stand it? That afternoon she was buried. . . .

"I have thought often of my mother's words before we left England. Polly, I want to go to Zion while my children are small, so they can be raised in the Gospel of Christ, for I know this is the true church.'" (Life of Mary Ann Goble Pay.)

Thus conclude portions of the narrative of a 13-year-old girl.

I conclude with this question: Should we be surprised if we are called upon to endure a little criticism, to make some small sacrifice for our faith, when our forebears paid so great a price for theirs?

Without contention, without argument, without offense, let us pursue a steady course, moving forward to build the kingdom of God. If there is trouble, let us face it calmly. Let us overcome evil with good. This is God's work. It will continue to strengthen over the earth, touching for good the lives of countless thousands whose hearts will respond to the message of truth. No power under heaven can stop it.

This is my faith and this is my testimony.

God help us to be worth of the great and sacred commission that is ours, thus to build his kingdom, I humbly pray, as I leave with you my witness and testimony of its divinity, in the name of Jesus Christ. Amen. ○

## Courage



Elder Marvin J. Ashton

Assistant to the Council of the Twelve

● A few days ago we had another stimulating experience as we visited with some of our young friends. Time was taken not only for group discussions and opinions, but for some private talks as well. We learned again that our choice youth want answers.

They want direction. They want acceptance. One young lady impressed us with her very sincere, "Why can't I be the same every day? Some days I feel like I'm on top of the world; other times I'm discouraged and am low, especially on myself."

Brothers and sisters, we are living in a day when there has never been a greater need for moral courage: the courage to continue in righteousness, courage to communicate, courage to have patience, and courage to have childlike faith. May I briefly review



with you these important areas where courageous reinforcement is essential.

As we think together of the scope of faithful continuing in righteousness, important parts must be: courage not to be diverted, courage not to be misled, courage not to stray, and courage to be anxiously engaged in good work. From the eighth chapter of John, verses 31 and 32, we are reminded of the promised blessings in store for those who have the courage to continue. "If you continue in my word, then are ye my disciples indeed; And ye shall know the truth and the truth shall make you free." What a joy it is to be associated with members of the Church, young and old, who are continuing in the paths of righteousness. It is a thrill to see our youth in far-off stakes and missions, as well as those nearby, preparing valiantly for temple marriages. Other thousands inspire us as we see them valiantly continuing in their missionary and military services. God will help us continue in his ways if we humbly seek his guidance. Directing our energies in his pathway will bring blessings of genuine joy and happiness. His way is the right way; the right way is the happy way.

We need the courage to communicate through word and deed the great truth, "... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth. . . ." (Rom. 1:16.) Joseph Smith's prayer in the grove was answered because he had the courage to communicate with unwavering faith. Channels of communication between parents and youth are being effectively opened and used today. Mothers and fathers are getting to know their children better because wise leaders have encouraged the strengthening of the family circle. Where necessary, we challenge our youth to take the lead to see that family home evenings are scheduled and held so that they might learn not only to communicate with family members, but also more purposefully with their Heavenly Father. Many of our youth have done this in the past, and today their parents love them for it. Family home evenings, properly held, will open the channels of communication not only for family members but for God's Spirit as well.

In our work in the Unified Social

Services Program of the Church, nothing gives us more satisfaction than to help parents and youth become better acquainted or reacquainted and unitedly start down the paths of safety again together. What a pleasure it was the other day to have a beautiful young 17-year-old high school girl say, "Dad and I no longer have a communication hang-up. Thanks to family home evenings, we are back on the same wave length and are now pretty well tuned in."

One of the greatest blessings that can come to any child is the benefit of being raised in a home where the mother and father love each other. A husband's and wife's love should be warm and sincere. An obvious and sincere love will provide a priceless environment for our children. Children will learn love as they experience it. Earnest communication with others develops a feeling of belonging. It will let others know we care.

Love and compassion are not obsolete or old-fashioned. They are virtues that build understanding and happiness. It is difficult for young people to keep the commandments of God without sharing a feeling of close relationship with their parents and leaders in the Church. Let us look for the best in our children and associates. It is the Lord's will that we build up—not tear down. Our responsibility is to communicate the positive, emphasize the positive, and not be parties to promoting the negative.

We need the courage to have patience, understanding, and compassion. From some of our troubled youth in today's complex society, may I humbly make this request for them to their parents and leaders: "Don't give up on us, don't condemn us, don't resent us. Don't try to get us to conform through sympathy, embarrassment, or ridicule. Instead, give us reasons; give us examples; give us your best you." Let us as parents and leaders so live and lead to merit the gratitude of a grateful teenager's "Thank you for helping me find my way back," or "Thank you for helping me to remain steady." We must learn through patience and understanding to lead our friends. Say the encouraging word at the right time and the right place.

What a thrill it was the other day

to be visiting with one of our handsome full-time Navajo Indian missionaries when he said, "The main reason I'm on a mission today is because when I was a small boy, President Spencer W. Kimball came into our home, patted me on the head, placed a silver dollar in my hand, and said, 'Take this and start saving for a mission.'" Wrapped up in that example of leadership are all of the important parts: recognition, encouragement, challenge, and example. To bring groups back, we must learn to lead the individual back through patience and love. Good leaders don't give up. Good parents don't give up. Good youth don't give up.

We need the courage to be as a child. "Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God." (3 Ne. 9:22.) We need childlike love, childlike repentance, childlike prayers, and childlike faith.

What a warm experience it was a few weeks ago to kneel with a Latter-day Saint family in far-away Uruguay, South America, as we shared the thoughts of an 11-year-old girl who led us in family prayer. Her spirit touched us as she communed with her Heavenly Father in her native Spanish language. At the conclusion of her lovely prayer, we said to her father, "What was it she said in her prayer about the temple?"

He responded with, "She said, 'Help me, Heavenly Father, to be good enough in the way I live so that some day I can marry in the temple.'"

With this childlike faith and daily, sincere preparation, her heart's desire will be possible.

"Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." (D&C 93:1.) What a crowning promise to the faithful! What a blessing for those who will continue! What could be a more effective, humble prayer for us in this troubled day than to ask our Father in heaven to bless us with courage—the courage to so live that we won't be the same every day, but with the Lord's help a little better each day, step by step. It is my hope for us this day that we may show our love and courage by keeping his commandments.

I bear witness to you that this is in very deed the Church of Jesus Christ. I humbly pray that we may courageously continue in his path, walking purposefully in his path, which insures the abundant life, in the name of Jesus Christ. Amen. ○

"We challenge our youth to take the lead to see that family home evenings are scheduled"

# Salvation Is a Family Affair



President Bruce R. McConkie  
*Of the First Council of the Seventy*

● Salvation is a family affair.

We are all members of the family of God the Eternal Father. We are his spirit children. We lived with him in the family unit before the foundations of this world were laid.

In one of our great doctrinal hymns we sing:

"In the heavens are parents single?  
No; the thought makes reason stare!  
Truth is reason, truth eternal  
Tells me I've a mother there.

"When I leave this frail existence,  
When I lay this mortal by,  
Father, Mother, may I meet you  
In your royal courts on high?  
Then, at length, when I've completed  
All you sent me forth to do,  
With your mutual approbation  
Let me come and dwell with you."

—Hymns, No. 138

While we yet dwelt in his presence, our exalted and eternal Father ordained the plan of salvation, which would enable us to advance and progress and become like him.

This gospel plan offered to all of God's children the privilege of a mortal probation and the hope of eternal life. We were all promised that through the atonement of Christ we would be raised in immortality, and that if we obeyed the laws and ordinances of the gospel we would have eternal life.

Now eternal life is the name of the kind of life which God our Eternal Father lives. Eternal life is God's life, and God's life is eternal life. Thus, if we gain eternal life it will be because we advance and progress and become like him.

President Lorenzo Snow penned these words relative to this glorious hope of gaining eternal life:

"The boy, like to his father grown,  
Has but attained unto his own;  
To grow to sire from state of son,  
Is not 'gainst Nature's course to run.

"A son of God, like God to be,  
Would not be robbing Deity,"  
—"Man's Destiny," *Improvement Era*,  
Vol. 22, p. 661.

Manifestly if we are to become like our Eternal Father, we must become immortal as he is immortal; we must gain the character, perfections, and attributes which he possesses; we must attain the power, glory, and dominion which he enjoys; and we must create for ourselves eternal family units patterned after his eternal family.

Now that gospel which he has received in this dispensation is a gospel of eternal life. It is the same system of salvation possessed by all the prophets and all the saints in all dispensations. It consists of those laws and powers whereby we may become perfect, even as our Father in heaven is perfect; whereby we can create, perfect, and perpetuate our own eternal family units.

The great work of God our Father was creation. He brought us into being; we were born as members of his family; and by his power the earth and all things thereon came into existence. And God has done his work perfectly.

The great work of Christ was redemption. Through his atoning sacrifice all men are raised in immortality, while those who believe and obey the whole law of the whole gospel are raised unto eternal life. And Christ has done his work perfectly.

The great work of every man is to believe the gospel, to keep the commandments, and to create and perfect an eternal family unit. And the Latter-day Saints are seeking to do

their work as near to perfection as they can.

It follows that everything we have in the Church centers around celestial marriage, and that salvation is a family affair.

From the moment of birth into mortality to the time we are married in the temple, everything we have in the whole gospel system is to prepare and qualify us to enter that holy order of matrimony which makes us husband and wife in this life and in the world to come.

Then from the moment we are sealed together by the power and authority of the holy priesthood—the power to bind on earth and have it sealed eternally in the heavens—from that moment everything connected with revealed religion is designed to help us keep the terms and conditions of our marriage covenant, so that this covenant will have efficacy, virtue, and force in the life to come.

Thus celestial marriage is the crowning ordinance of the gospel, the crowning ordinance of the house of the Lord. Thus the family unit is the most important organization in time or in eternity.

And thus we should have more interest in and concern for our families than for anything else in life.

Every major decision should be made on the basis of the effect it will have on the family unit. Our courtship, schooling, and choice of friends; our employment, hobbies, and place of residence; our social life, the organizations we join, and the service we render mankind; and above all, our obedience or the lack of it to the standards of revealed truth—all these things should be decided on the basis of their effect on the family unit.

There is nothing in this world as important as the creation and perfec-

tion of family units of the kind contemplated in the gospel of Jesus Christ.

And so, when the Lord speaks to husbands, he says: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D&C 42:22.)

When his voice is heard by wives, it imposes a similar obligation upon them with reference to their husbands.

To both of them he commands: "Thou shalt not commit adultery or anything like unto it." (See D&C 59:6.)

When he speaks to parents, he directs them to bring up their children in light and in truth, to teach them the gospel, to set them examples of godly conduct.

When he speaks to children, his decrees are: "Obey your parents in the Lord" (Eph. 6:1), and "Honour thy father and thy mother." (Exod. 20:12.)

When he speaks to families his counsel is: "Love, sustain, and support each other;

"Obey the full gospel law; keep the commandments;

"Strive to perfect the lives of each of your members; strengthen the weak; reclaim your straying loved ones, and rejoice in their renewed spiritual strength;

"Seek your kindred who have not yet received the gospel, and invite them to come unto Christ and partake of his goodness; and

"Reach out to your dead kindred in the world of spirits and make the blessings of the gospel available to them through temple ordinances."

It is written that neither is the man without the woman nor the woman without the man in the Lord. In the perfected church family it might also

be said that neither are the parents without the children nor the children without the parents in the Lord's type of family.

The true gospel is family centered. Full salvation consists of the continuation of the family unit in celestial glory. Those for whom the family unit continues have eternal life; those for whom it does not continue do not have eternal life, for heaven itself is but the projection of a Latter-day Saint family into eternity.

That power by which salvation comes is so great that it can make of earth a heaven, and of man, a god.

The noblest concept that can enter the heart of man is the concept that the family unit continues in eternity, and that salvation is a family affair.

In the name of Jesus Christ. Amen. ○

## Our Temptations Upward



Elder Sterling W. Sill

Assistant to the Council of the Twelve

● In Charles Dickens' great book *The Tale of Two Cities*, he talks about the French revolutionary period of 200 years ago, almost as though he were describing our own day. In establishing the setting for his story, he said:

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way..."

In our world of contrasts, the hazards frequently become greater as the benefits are increased, and it seems that difficulty is one of the prices that we pay for our blessings. The 12 months

lying immediately before us will probably be the greatest period that our world has ever seen. In this coming year more babies will be born than in any other comparable period. More new inventions will be made than ever before. We will learn more new things and have greater material comforts. In the next 12 months more people will go to college, and more people will join the Church of Christ than in any other year. On the other hand, there will probably be more people die than ever before. We may have more troubles, commit more crimes, use more dope, drink more liquor, indulge in more sins, foster more soul-destroying violence, and send a greater number of ourselves to hell, than ever before.

The apostle Paul spotlighted the greatness of our day when he referred to it as the dispensation of the fulness

of times, when God would gather together in one all things in Christ, both which are in heaven and which are upon the earth. (See Eph. 1:10.) The ancient prophets eagerly looked forward to our time, and many of them almost lived in our day. They knew about our great knowledge explosion and the unheard-of miracles, wonders, and wealth that it would produce. Jesus himself looked beyond the black night of the dark ages, caused by the apostasy from God in the meridian of time, and he saw our day, when the gospel would be restored in a fullness never before known in the world. And as one of the signs preceding his own glorious second coming to the earth, he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)



Our generation is living on the approaches of the final cleansing that will prepare the earth for its great millennium of peace, when Christ shall reign personally upon the earth for a thousand years. The prophet Malachi describes this part of our future when all corruptible things will be consumed. He says, "... and the Lord, whom ye seek, shall suddenly come to his temple. . . . But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap." (Mal. 3:1-2.)

The apostle Paul fills in some of the details by saying, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16-17.)

These great latter-day events are now well on their way toward fulfillment. The gospel is already going forth under divine command. We are now in the midst of the greatest and the last of all the dispensations. From many points of view we are presently living in the very best of times. The priesthood is again upon the earth. God has given us three great volumes of new scripture, outlining in every detail the simple principles of the gospel of Christ. The pathway to exaltation is now perfectly marked and brilliantly lighted, so that no one need get off that straight and narrow way except by his own choice. For every point of Christian doctrine, there is now an authoritative statement saying, "Thus saith the Lord." The stone that Daniel envisioned being cut out of the mountain without hands is now rolling toward its divine destiny of filling the whole earth.

But the best of times is also the worst of times. As Jesus looked forward to our day and contemplated our doings, he made a very uncomplimentary comparison to us by saying, "... as the days of Noe were, so shall also the coming of the Son of man be." (Matt. 24:37.) By their wickedness the antediluvians brought about their own destruction, and many evidences indicate that we are now trembling upon the very brink of a comparable disaster. And yet our day of wonders and enlightenment offers us so much more than any other period since creation. We now have our greatest opportunity to make Christian converts. Now is the best time ever known to make money. And no people have ever had a greater chance to be faithful to God

"We are presently living in the very best of times...but the best of times is also the worst of times"

or loyal to the government, nor has anyone ever had a better opportunity to uphold law and order than we now have.

However, simultaneously with these advantages, we are now making our greatest indulgences in idleness, disloyalty, confusion, uncleanness, irresponsibility, and indifference to God. The new morality gives us more freedom to indulge our sins, and it also makes our atheism seem more respectable to us.

Our age is noted for the increased number, variety, and intensity of our temptations. Almost everything that we read, hear, or think is likely to have some lurking temptation to draw us downward. But the dictionary says that to tempt is to arouse a desire for, and a desire can go in either direction. However, we frequently forget the temptations upward, while we over-indulge ourselves in the temptations of evil. The temptations downward are the temptations of ignorance, the temptations of crime, the temptations of misery, the temptations of eternal damnation. We are filling our minds with delusions. We picture to ourselves how attractive evil is and how difficult it is to live the religion of being honest, fair, decent, and obedient to God. But no temptation is a temptation, unless we are entertaining it.

In denying our own responsibility, we frequently blame Satan for much of the misery that we are bringing upon ourselves. Satan has no power over us except as we give it to him. And temptations without imply desires within; and rather than say, "How powerfully the devil tempts," we might say, "How strongly I am inclined." God never forces us to do right, and Satan has no power to force us to do wrong. As someone has said, "God always votes for us and Satan always votes against us, and then we are asked to vote to break the tie." It is how we vote that gives our lives their significance.

Someone has said:

"All the water in the world,  
However hard it tried,  
Could never sink the smallest ship  
Unless it got inside.  
And all the evil in the world,  
The blackest kind of sin,  
Can never hurt you the least bit  
Unless you let it in."

The Pacific Ocean may contain more water than the Atlantic Ocean, but it can't sink any ship a bit more easily. And our tremendously increased present-day evils have no more power over us than the ancient temptations had over our fathers, except as we provide them with a more enticing entertainment.

Actually, the greatest of all our opportunities is provided by our exciting present-day temptations upward. And inasmuch as we seem to be temptation prone, we might give more thought to the thrilling temptations to culture, the temptations to happiness, the temptations to honor, the temptations to be like God. The temptations up are far more pleasant and much more profitable than the temptations down. We need to take greater advantage of those challenging temptations to be friends with God.

Because of God's new revelations, it is now no longer necessary to repeat the dark ages' mistakes in Christian doctrines. And in living by every one of God's commandments, we may now more effectively help to bring about our own eternal life. The beast goes down on all fours and thus his vision is cast upon the ground, but man stands upright in the image of his Maker that he may look up to God our Eternal Father.

And among the greatest of all our human concepts are the immortality of the human personality and the eternal glory of the human soul. Each of us is a child of God, created in his image and endowed with his attributes and potentialities.

Each of us should cling to our inheritance. There is everything in knowing our inheritance and constantly reaffirming it in our lives. And certainly we should not claim to be children of God and then go about the world acting as though we are orphans or weaklings or cowards or sinners. By an abundance of our good works, we can have our own finest year this year and make for our world the very best of times. We can also help to usher in the age of belief in God, the age of light, the age of reason, and the age of righteousness, as well as to help bring about a millennium of peace on earth and goodwill toward men. And may God grant that it may be so, I humbly pray in the name of Jesus Christ. Amen. ○

# Wanted: Parents With Courage



Bishop Victor L. Brown

*Second Counselor in the Presiding Bishopric*

● In Proverbs we read, "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6.) Josh Billings paraphrases this truth: "To bring up a child in the way he should go, travel that way yourself." Travel that way yourself. How many of us are traveling that way ourselves?

I listened to a nationally recognized educator speaking on television. Her subject was marijuana. She said that the use of marijuana was no worse than some other social habits, implying that there was really nothing wrong with young people's smoking marijuana. Recently a national figure holding a responsible position in the government, a position of great influence over what comes into our homes on radio and television, had this to say: "The language I use when I am at a cocktail party is different from that which I use at home, or at church, and I don't see this as being hypocritical." The other day in one of our own communities, some fathers, apparently worked up over some issue, let the air out of the tires of some of the police cars in order to interfere with enforcement of the law, and then the same fathers had great fun telling about it in front of their own sons.

When criticism is leveled at the type of movies shown on the screens today, the movie producers reply that they only produce what the public will buy. Of 21 movies showing locally recently, I could find only three that indicated no restrictions on those attending because of material that might be offensive or objectionable, and these ratings were by the movie industry itself. A scene in one of those admitting all ages, subject only to parental supervision, brought peals of laughter from the audience when the drunk tore the

blouse from a woman in an exhibition of abject lust. If this is the kind of entertainment we adults enjoy, how in the world can we teach our children morality?

In my teens I was told a dirty story by an active church leader. Although my memory for stories is notoriously poor, that particular one is still with me, and I remember the name of the man who told it. What kind of example are we as adults? Does our character change with circumstances as the chameleon changes its colors? Does the language we use change to fit the environment? Do we go to movies that appeal to our base animal instincts and cause us to grovel in filth with the authors and actors? Do we break the law because that is the thing the crowd wants to do at the moment, or are we strong enough to stand on our own principles, no matter what the social pressure? These are some of the questions we must ask ourselves if we are to train a child up in the way he should go and travel that way ourselves.

Throughout the Church I hear the comment from stake presidents and bishops, "If we did not have problems with parents, we would not have them with the young people." As a people, we accept today standards of conduct that would have been totally unacceptable yesterday. For example, the filthy, obscene language that is read and heard under the guise of freedom of speech is becoming more and more acceptable in so-called respectable society. Pornography has become a major industry in many parts of the world. The chief psychotherapist at one of Washington's largest hospitals says, "A normal 12- or 13-year-old boy or girl exposed to pornographic literature could develop into a homosexual. You can take healthy boys or girls and by

exposing them to abnormalities virtually crystallize and settle their habits for the rest of their lives."

Some are even saying, "What is wrong with becoming a homosexual?" In one church, a leader recently performed a marriage between two male homosexuals. As a matter of fact, some of the world news media made quite a story of it. And yet who is responsible for this moral decay? The children? Hardly. It is we adults, those of us who permit the sale of filth on our newsstands and also permit the broadcasting of it over airways.

Sometime ago, while waiting for my wife to finish her shopping, I looked over the magazine rack in a new supermarket. With one or two exceptions, the covers of the magazines and captions of feature articles dealt with sex in one form or another. This was in a family store in a residential neighborhood. How long do you think these publications would last if we, the adults, did not buy them? What is happening to us that we permit our standards to erode to such a degree? It hasn't happened overnight. No, it has happened so gradually and so subtly that most of us have not even been aware that it has happened at all.

I agree with David Klein that this moral erosion started when "western man began to lose his belief in God as a personal force, as decider of his fate, as ultimate judge of his actions. The idea that God created man became old fashioned; we evolved. . . . Life began to be seen as more or less accidental; sin became a relative, sociological matter, and to many a pure fiction. . . . He still believed in right and wrong, and he still knew when he was doing wrong. . . . but he no longer believed he had offended God by it or incurred

His punishment. . . ."

Quoting further from Mr. Klein: "The difference between living this way, and trying to live righteously because God commands it is profound.

"What used to be an offense against God became 'anti-social'; a sin became a crime. . . . Stealing was bad because honesty was the best policy. You tried to avoid being unfaithful to your mate because it might harm your relationship. If you attended religious services, it was to respect a tradition. Virtue became its own inexplicable reward, for there was no other." (David Raphael Klein, "Is There a Substitute for God?" *Reader's Digest*, March 1970, pp. 51-52.)

There is no stability to this kind of philosophy. It changes with the shifting sands of time, place, and circumstance. It is subject to the whims and habits and philosophies of men. No, there is nothing man can hold onto with the assurance that each principle will withstand the erosion of society. Permissiveness has become so acceptable in the society in which we live that many of us are afraid to establish solid, sound guidelines for ourselves as well as for the youth. How important it is that there be rules and standards by which we live and that these standards be based on solid foundations. There must be meaning to standards. As Mr. Klein said, "If a parent must tell a youngster that his life has no meaning, how can he tell him that he should not take drugs?" (*Ibid.*, p. 53.)

Unless these trends are reversed, nothing but tragedy lies ahead. Great empires have fallen because their people have lost their way. What to do about it? Each adult who touches the life of a young person affects that individual in one way or another. However, the adults who affect the lives of the youth most profoundly for good or ill are parents. If we are to bring up our children in the way they should go and travel that way ourselves, we must turn to the basic, simple, sound, unchanging truths of the gospel of Jesus Christ and make them live in our lives. What we need today are parents who are converted to the gospel of Jesus Christ; who are willing to apply it, believe it, and use it; who pay an honest tithe; who are honest with their neighbors and debtors; who actually sustain the authorities of the Church; and who teach the gospel to their children in such a way that the children will love the Lord.

We need parents with courage, who will stand up and speak up for the right, who are actively involved in government of all levels; parents who are modest in dress, speech, and conduct;

parents who are not ashamed of the gospel of Jesus Christ; parents who teach their children that we do have a Father in heaven, that we are his spirit children, that he has placed us here on earth for a great and glorious purpose, that he loves us, that he has given us commandments along with our free agency, that we will receive rewards and judgments based on our own actions; parents who accept all of the commandments as having come from God, to be obeyed for that reason if for no other; parents who have no

other gods before the Lord, who do not commit adultery, who do not steal, who do not covet their neighbor's wife or husband, who do not bear false witness against their neighbor; parents who love the Lord their God with all their heart, and with all their soul, and with all their mind, and who love their neighbor as themselves.

It is my conviction, and I bear my witness, that this is the only pathway to the salvation of mankind, in this life as well as the life to come, in the name of Jesus Christ. Amen. ○





# A Prophet's Story



President Loren C. Dunn  
*Of the First Council of the Seventy*

● You were born on the 23rd of December, 1805, in the town of Sharon, Windsor County, Vermont.

Your father was a farmer, a respectable farmer but of somewhat humble circumstances.

You spent the early years of your life on your father's farm, which was nestled in the rolling, green hills of the state of Vermont. When you were nearly ten years old, your family moved to what is now called Wayne County in upstate New York, where your family again pursued the occupation of farming; and to help supplement the family income, you worked for other farmers in the nearby area.

Some five years after you moved to New York, there commenced a great religious revival in your area; and great multitudes united themselves to different religious parties as a result of this religious fervor.

At first there was unity between the different sects, but as time went on they contended against each other in hopes of winning additional converts.

You are in your fifteenth year now, and your father's family, along with all of the families in the area, is proselyted by the religious faiths.

The confusion it creates leads you to say, "Who of all these parties is right?"

While seeking an answer, you come across a passage of scripture in the Bible that says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (Jas. 1:5.)

Never did any passage of scripture come with more power to the heart of man than this did at this time to yours.

In compliance with the biblical admonition, you retire to the woods not far from your home on the morning of a beautiful, clear spring day in 1820; and you pour out your heart to your Father in heaven in prayer.

To your astonishment, you see a pillar of light exactly over your head above the brightness of the sun, and

it descends gradually until it falls upon you. When the light is rested upon you, you see two personages, whose brightness and glory defy all description, standing above you in the air.

One of them speaks, calling you by name, saying, "This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) You are in the presence of God the Father and his Son Jesus Christ.

As you gain your composure, you ask the question as to which of all the sects you should join.

You are instructed to join none of them. You are given other instructions before the great vision closes.

A few days later you recount this vision to a minister, and to your surprise, he treats the whole thing not only lightly but with great contempt. Word of the vision spreads, and you undergo great persecution.

A few who know you, such as the farmer for whom you work, stand by you and refer to your experience as "the sweet dream of a pure-minded boy." (BYU Studies, Spring 1969, p. 235.)

But for the most part you undergo great persecution and are astonished that an obscure boy like you between 14 and 15 years of age could be the object of such bitter persecution and especially from men of high standing. This causes you to say in your heart, Why persecute me for telling the truth?

For you had seen a vision, you knew it, and you knew that God knew it, and you could not deny it, neither dared you deny it without coming under the condemnation of God. Nonetheless, the persecution continued.

It is on the evening of the 21st of September, 1823, that you are given further divine instructions as an answer to your prayers. An angel appears, identifying himself as the Angel Moroni.

He tells you the Lord has a work for you to do, and he proceeds to describe the location of gold plates that are buried in a nearby hill. You are told these plates contain a record of God's dealings with a generation that

once lived and flourished on the American continent. These gold plates are ultimately entrusted to you, and by the gift and power of God you translate them into a volume that becomes known as the Book of Mormon.

You discover that this book verifies the truths of the Bible. It establishes the reality of the death, burial, resurrection, and teachings of Jesus Christ. It spells out in detail what a man must do to gain salvation, and it offers all men a simple test to determine whether or not the volume is true—even a test of faith and prayer and reading.

The sacred record speaks of baptism, and it becomes evident that divine authority is necessary to carry out divine ordinances. In order to fulfill this part of the restoration, you are visited by a personage who identifies himself as John the Baptist, who bestows upon you this authority to baptize and perform other ordinances of the priesthood of Aaron.

It is shortly after this that Peter, James, and John, angelic beings sent from God, confer upon you the priesthood of Melchizedek in order that the full and complete authority to act in the name of God might be restored to the earth.

It is on April 6, 1830, at Fayette, Seneca County, State of New York, that you organize The Church of Jesus Christ of Latter-day Saints under divine direction.

In 1830 you count six original members of the Church. One year later over 2,000 members attend the second annual conference.

As the Church grows, persecution grows. You organize in New York, but persecution soon causes you to remove the headquarters of the Church to Kirtland, Ohio. Finally, as persecution still follows your beleaguered Saints, you push further toward the frontiers of the growing country, and the Church is moved to Missouri.

Ultimately you direct the Saints to drain a swamp on the Illinois side of the Mississippi River and build a city,

which at the time is to become larger than the city of Chicago—Nauvoo is its name.

You enjoy peace for a time, and the worldwide missionary work goes on; yet the storms of persecution begin to gather again. Charges and countercharges are made. Through the evil designs of men, you have already been arrested 37 times and acquitted each time.

You are asked to come to Carthage to stand trial but are fearful because of the ruthless, unlawful nature of the mobs. Nevertheless, on June 24, 1844, you and several associates set out for Carthage. You mention that you are going like a lamb to the slaughter, but you are calm as a summer's morning. You arrive in Carthage, and you are immediately arrested. The governor of the state promises you protection, but this does not materialize.

And now it is a hot, sultry, summer afternoon, June 27, 1844. A mob as-

sembles and storms the jail, bursting past the jailer, firing shots through the door and through the window.

Your brother Hyrum is shot dead in your sight, and one other person is wounded. You spring to the window and are struck immediately by three shots. You utter your last mortal words, "Oh Lord, my God," and fall dead.

Yes, your name is Joseph Smith, Jr., Prophet of the living God, and though you seal your testimony with your blood, the Church of Jesus Christ goes on. Today nearly three million revere you as a prophet, seer, revelator; and thousands each year are added to that number. You restored the Church and kingdom of God under the direction of Jesus Christ.

Your message concerning the Savior can be summarized best in your own words: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which

we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D&C 76:22-24.)

I bear my witness to you that Joseph Smith is a prophet of the living God. I bear sacred witness that the power and ordinances of the gospel of Jesus Christ remain in this church. I bear sacred witness that Joseph Fielding Smith is a prophet of God today. The Lord has spoken, and we have a new prophet, seer, and revelator. I bear witness that the Church of Jesus Christ is led by Jesus Christ. I bear sacred witness that God the Father and his Son Jesus Christ live. I know they live. I know God lives, in the name of Jesus Christ. Amen. ○

## The Last Dispensation



Elder Alvin R. Dyer

*Assistant to the Council of the Twelve*

● According to the reckoning of man, we are living in the year of 1970 in the twentieth century. According to the prophets who have been given revelation from God on the subject, we are living in that period of time designated as the last dispensation, also referred to as the "dispensation of the fulness of times."

The importance of this period of time, which will be the "finishing or end thereof," can be judged by the words of the Lord unto the Prophet Joseph Smith on the subject, part of which I shall quote:

"... for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole

and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world. . . ." (D&C 128:18.)

Some who are not of our conviction ask the question, "If, as you say, we are living in the last dispensation, what has transpired to bring this period of time upon us?"

The answer primarily concerns a restoration of the truths of salvation. It is now 150 years since the initial event connected with the unfolding of this period transpired.

In the spring of 1820, God the Father and his Son Jesus Christ appeared in a grove of trees near the home of Joseph Smith at Palmyra, New York. This sacred interview revealed the following:

1. The truth about the nature, character, personality, and identity of God the Father and of his Son Jesus Christ.

2. That he, Joseph Smith, had been chosen and foreordained to be the instrument of God to establish the last dispensation of the gospel of Jesus Christ.

3. That the professed Christian churches then upon the earth did not have the truths in them that were about to be restored.

4. That the professors, or ministers

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thereof, were not in possession of the divine truths of redemption and therefore could not teach them.

5. That the people, though claiming membership in Christ's church, drew near to the Lord with their lips but their hearts were far from him, meaning that the sealing ordinances were not known of.

6. That the so-called Christian churches taught for doctrine the commandments of men.

7. That they had a form of godliness but denied the power thereof.

Each of the declarations which the Lord made to the Prophet Joseph Smith in the Sacred Grove has far-reaching meaning and is to have full effect upon the plan of salvation in this final dispensation of the gospel. The answers which the Lord gave were not a disparagement of the existing Christian bodies who had departed from the truth, though, as announced by him, they were all wrong in teachings and practices intended to redeem mankind. There was no vindictive reprisal announced by the Lord against Christian societies who were using his name, some no doubt sincerely, but who were fully unaware of the truth of his person and real mission pertaining to the plan of salvation as contained in his gospel.

Truly, among these very societies of Christian believers were many noble spirits who, upon hearing the truths of the restoration, were to accept them and abide by the commandments and teachings related to this important period of the restitution of all things. Many of them would themselves become leaders and promulgators of the cause of the restored gospel of Jesus Christ.

As this sacred interview unfolded on that beautiful spring morning of 1820, the glory of the last dispensation of mortal time was inaugurated. The truth about the personage of God and his Son Jesus Christ and their glorious

plan of redemption was once again placed upon the threshold of human understanding. Like unto other great prophets of ages past, in the pattern of God's way, there awaited this earnest young prophet, as also upon subsequent divinely appointed occasions, the revelation of eternal truths from God necessary for man's salvation and exaltation.

The appearance of God the Father and his Son Jesus Christ to Joseph Smith, while giving answer to his simple faith and prayer, proved to be of far greater significance than that which he could possibly have anticipated, for the time had come to usher in the final period of preparation in the culmination of God's work for his children here upon the earth. Joseph Smith was chosen and had been foreordained to be a prophet and instrument through whom God would establish his kingdom here upon the earth as it had been in former intermittent dispensations. But this final one was to be characterized by even greater truth, for it is the dispensation of the fullness of times. It is the depository period when all truths, all laws, all covenants, all promises made by God our Heavenly Father in the premortal period of earth-life preparation, and revealed in part to man at various times in mortality for the redemption and glorification of his spirit children, are now to be fully revealed and made available to mankind. The Lord had thus spoken unto the Prophet Joseph Smith.

At the end of a ten-year period of instruction, commandment, and revelation, together with the conferment of all necessary keys and powers for the establishment of Christ's church upon the earth, the Lord proclaimed the following revelation to Joseph Smith as preparations were made for the organization of the Church on April 6, 1830, at Fayette, Seneca County, New York:



"And gave unto him commandments which inspired him;

"And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;

"Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;

"Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—

"Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;

"Thereby showing that he is the same God yesterday, today, and forever, Amen.

"Therefore, having so great witenesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.

"And those who receive it in faith, and work righteousness, shall receive a crown of eternal life;

"But those who harden their hearts in unbelief, and reject it, it shall turn to their own condemnation." (D&C 20:7-15.)

As the holy scriptures have so abundantly attested to, the period of

time in which we now live is beset with influences and movements intended by the forces of evil to frustrate and to interfere with the forces of good and enlightenment that are associated with a dispensation of the gospel of Jesus Christ, and especially this one since it is the last one.

It is not difficult to detect these evil forces at work and to observe their centralization in the human behavioral areas, such activities which destroy moral and spiritual values. Human behavior can be noble and lofty, following the patterns which God has given us, but when these patterns are mutated by perspectives of evil that are aimed at the destruction of the fundamental right of agency and spiritual freedom, the result will be as it ever has been, that of decay and retrogression.

The conditions of worldwide turbulence and the unrest of today are but preliminary to the time of devastation which the Master, whose glorious resurrection we particularly recall at this time of year, himself declared will transpire in the sequence of the Lord's time, and according to the density of men's wickedness upon the earth.

We are to be assured that even in the midst of turmoil and strife, the loss of faith and hope by many, the acceleration of evil among the masses, the plan of God moves relentlessly

forward. The plan of redemption for those who will accept and live by it is operative today upon the earth. The way remains open for the repentant and seekers of truth; the gospel plan with all its persuasive power can save and redeem.

The work of God in this crucial period is going forward in seeking out the righteous and honest in heart throughout the world. Concerning its ultimate victory, the Lord directed this compelling statement to the Prophet Joseph Smith, with the quoting of which I shall conclude my remarks.

"The works, and the designs, and the purposes of God cannot be frustrated, neither can they come to naught.

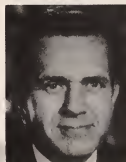
"For God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from that which he hath said, therefore his paths are straight, and his course is one eternal round.

"Remember, remember that it is not the work of God that is frustrated, but the work of men." (D&C 3:1-3.)

I bear testimony of the power of the priesthood that is upon the earth, of the prophet of God who is upon the earth who sits upon this stand, and of the work that is going forth in this the last dispensation of time, and I do it in the name of Jesus Christ. Amen. ○

Priesthood session Saturday evening, April 4, 1970

## The Path to Manhood



Elder Boyd K. Packer

*Assistant to the Council of the Twelve*

● Brethren: Tonight I wish to speak to the boys and to the young men of the Aaronic Priesthood. Before you lies the path to manhood. It is an uphill course—uphill all the way. But as you climb, you become ever stronger and rise ever higher.

There are some foothills of life that almost every young man will climb.

They are the hills of missionary service, of military service, of education, and the highest of them all is the mountain of eternal marriage. It will take a lifetime and more to climb, but it will lead you literally to celestial heights.

There are steep and dangerous places along the way, but somehow the paths that go around these hills, the easy

roads, lead downward. All seem to end in the stagnant swamps of failure.

I've been across the hills of military service and would like to relate an experience to you young men. During the winter of 1943, World War II was raging in full intensity. I had enlisted in the air force and was assigned to Thunderbird Field, near Scottsdale,

Arizona. We were training in open-cockpit steerman trainers.

One day there was a crash, and one of our classmates lost his life. Flight schedules were immediately intensified. This was war and no time to let anyone get jittery.

The cadets in our class had all soloed, and that afternoon found us practicing landings at an auxiliary field. At the close of the day it was my assignment to take one of the planes across the valley to the main field.

Out of curiosity, I decided to fly over the crash site. It was plainly visible from the air. One could see the spot where the plane had hit, burst into flames, and skidded across the desert floor, burning the chaparral in a long, sooty smear. My curiosity satisfied, I then headed for the main base.

We had been taught the various maneuvers: stalls, loops, spins. In order to lose altitude to enter the landing pattern, I decided to put the plane into a practice spin. That is the quickest way, of course, to lose altitude.

In attempting a recovery from the spin (perhaps frightened by the thoughts of the accident), I was clumsy and over-corrected. Instead of a recovery, the plane shuddered violently, stalled, and then flipped over into a secondary spin. Never have I known such panic. I found myself clawing at the controls.

I really don't know what happened. I think probably I let go of the controls. The plane was used heavily as a trainer because it had the capacity almost to fly itself if you'd leave it alone. Finally the plane pulled out in a long, sweeping skid, just feet above the desert floor.

I quickly recovered my composure and made a normal landing, with the hope that no one had seen the circus performance!

No doubt you have had a frightening experience where shock set in afterwards. Long into the night I experienced almost the same panic as I had in the plane.

My buddy, a member of the Church from southern Utah, was sleeping in the lower bunk and was awakened by my restlessness. I told him what had happened and asked, "What did I do wrong?"

He then told me that his instructor, early in their flight training, had warned them against just such a happening. He had pointed out to them the singular danger of a secondary spin. He had taken each of his students up and demonstrated how to recover should it happen. This training, this warning, had insured him against mortal danger.

There arose in me an intense resent-

ment for my instructor. Why hadn't he told us? Another second or two in that spin, and—well, you would have been spared listening to me. His negligence as an instructor had come that close to costing me my life.

Great responsibility rests upon those of us who are leaders and teachers and instructors in the Church. Against the possibility that one of you, if unwarned, may, as you enter military service, spiritually falter, or stall, or spiritually "spin-in," a wonderful program has been prepared. It will see you safely through the adventure of military service.

We regard you as the finest generation of young men the Church has ever known. I have heard the Brethren comment on experiences of exceptional inspiration with our teen-agers and college-age youth.

We have great confidence in you. Will you help us take care of you and assist us with your buddies? We'll do all we can to meet you at every crossroad with guidance and help. If you will volunteer before you leave home to be active and to help with the less active, much of the battle will have been won.

We ask that you subscribe for *The Improvement Era* and *Church News* yourself. Pay for it yourself before you leave for military service. Take the responsibility for changing the address when you move.

We are asking you to find the Church—look for it—it isn't difficult to find. But many have failed because they have waited and waited to be found—and no one knew they were there.

There's an old Chinese proverb that says: Man who sits with open mouth waiting for roast duck to fly in has long hunger!

Yesterday we delivered to each of the Regional Representatives of the Twelve a kit of materials with all of the necessary instructions to hold a pre-service Church orientation for every member of the Church entering military service. He was given a recorder, tapes, instructional manuals, and supplies.

We're happy to announce to you that within the next few weeks in every area of the Church where there is a need, this pre-service orientation will be held regularly, so that a young man going into military service will receive about three hours of important instruction.

Your home teacher plays a vital role in this program. Be sure you keep him informed of your plans. He in turn can advise you when this orientation session will be held. He can even assist in arranging transportation for you.

To help the home teacher, there is a series of brochures printed on a number of subjects. Among nearly a dozen titles in print is this brochure: *Suggestions to Priesthood Home Teachers—'What Can I Do to Help a Boy Entering or Serving in the Military Service.'* On the front cover is the statement: "One of my families has a boy in the service and another boy who is about to be drafted. I'd like to help these boys."

As the home teacher opens the cover, there are important suggestions for him. Every home teacher in the Church should have one of these brochures, and for that matter, the other brochures also. The bishop or his executive secretary can order them from Church Distribution. Pretty expensive, though—they cost 2¢ apiece.

Did you know that the executive secretary in the ward and stake, whose major assignment is home teaching, has been appointed adviser to the bishopric and stake presidency on military relations? You can see the correlation in operation there. It's his job to see that the bishop or stake president knows of every man leaving for military service—even if it is just to summer camp.

Another major phase of the program begins as soon as you enter the service. When you are at basic training, there will be a special course of instruction, teaching you how to find the Church in the military service; the wise use of leisure time; how to conduct meetings; your missionary opportunities; and a number of other things. Perhaps you'll be fortunate enough to be stationed where we have a Latter-day Saint chaplain. Presently we have 30 on active duty.

We have young men serving in military service from many countries in the world. This program is prepared so that it may be adapted to meet the circumstances in every country.

Some of you will have served full-time missions prior to entering military service. In that case, this service can be like a second mission.

Many of the mission fields of the Church have been opened by servicemen—in fact, all of them in Asia. These have been the result of Latter-day Saint servicemen living exemplary lives.

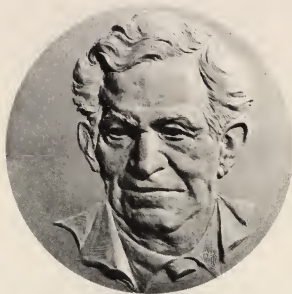
Before you go into military service, each of you will be invited to speak in a sacrament meeting. In fact, your bishops have been instructed to regard you much the same as they would a man departing for the mission field.

The home teachers must be alert and notify the bishop in order that every young man leaving for military service, though it be for six months' national



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guard training, can be invited to speak in a sacrament meeting.

Some of you who have served missions have had your temple endowments. There will be a question in your minds on the wearing of the temple garment while serving in the military service. The bishop of your ward, or the president of your branch, has a letter of instruction for you. In the interview that he has with every man leaving for military service, you will be invited to read the letter. It will answer your questions concerning this important matter.

The First Presidency has declared our determination "in obeying, honoring, and sustaining the law" and has stated, "We believe our young men should hold themselves in readiness to respond to the call of their government to serve in the armed forces."

Great effort is being put forth so that if you are called to serve in the military, you may have the blessings of advancement in the Church similar

to the blessings you would have in civilian life.

In conclusion I return again to the experience mentioned in the beginning. I resented my instructor because he had failed in his duty to warn me of a mortal danger. The next few days I wasn't very good at flying. I was tense and tied up and frightened. After a particularly bad flight, my instructor said, "What's the matter with you, Packer? You're no good at this. Why can't you loosen up? You keep this up and we're going to wash you right out of the program." I was afraid to tell him what was the matter. And then he said, "I have a special assignment for you this weekend. I want you to go into Phoenix and get right good and drunk. You go get loosened up and relax, and we can maybe make a pilot of you."

You'd have to know how much I wanted those silver wings to know what a trial that became. I could see the thing that I then wanted more than

any other thing on earth slipping away from me. There was a great temptation to follow his advice. To imbibe in those spirits would loosen me up, he thought, and restore the confidence I had lost. But those spirits are counterfeit spirits. They lift you, to drop you all the lower.

We did go to Phoenix that weekend, but we sought the other kind of spirit in association with brethren in the priesthood and with members of the Church in worship service. There came an inspiration and a restoration of confidence. There came an assurance that has sustained me ever since.

It was in the military service that I came to know for sure that Jesus is the Christ, that Joseph Smith is a prophet of God, that there stands at the head of the Church a prophet of God, and that our Father in heaven will hear and answer prayers and sustain us as we answer the call to enter military service. Of this I bear testimony in the name of Jesus Christ. Amen. ○

## Applying the Missionary Program



President S. Dilworth Young  
*Of the First Council of the Seventy*

● I shall begin by quoting a scripture that you all know very well:

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?" (D&C 84:109.)

The scriptures declaring the prime importance and necessity of the sevens' being in the missionary service are clear and to the point. I shall give you but one example:

"The Seventy are to act in the name of the Lord, under the direction of the Twelve or the traveling high council, in building up the church and regulating all the affairs of the same in all

nations, first unto the Gentiles and then to the Jews." (D&C 107:34.)

However, the application of the missionary program of the Church changes as generations and conditions change. For example, we stressed the doctrine of gathering in a previous generation, so it did not matter much where converts were made, rural or urban. They gathered to Zion. Today we do not gather. Converts are encouraged to build the Church in their home districts; and so we stress proselyting in ever-widening concentric circles with the meetinghouse as a center. Where once the missionaries had no help from the ward or branch, its auxiliaries or its people, now the

whole stake missionary system is organized around the wards and branches, their buildings and their people, to work within the framework of priesthood correlation.

Where once members helped missionaries by giving them meals, now members are the best sources of finding people to whom the missionaries might teach the gospel. Because of the growth of the Church, we can correlate the vast missionary system with the wards and stakes and use these units to accelerate and implement our proselyting purposes.

There have been great changes in the organization of our units. Where once the bishop had inadequate help and

felt no responsibility for missionary work, now the whole missionary program centers in the bishop and his helpers in the highly functional meetinghouse and well-organized auxiliary programs. How, then, can the proselyting purposes of the Lord be best served in our present situation, keeping in mind the special calling of the seventies? Here are some suggestions:

1. *Have seventies presidents serve as group leaders.* The presidents of the quorums of seventy should be so selected that, as nearly as possible, they can serve as group leaders in their wards. Remember that all the missionary work in a stake is done in its wards. Certainly the seventy presidents should direct the missionary work of their own quorum members in the wards in cooperation, of course, with the bishops.

2. *Implement effective methods for finding investigator families.* The effort to find prospective converts usually takes up to 80 percent of a missionary's time in any mission. Fifty years ago it took from 90 to 100 percent. I as a missionary spent a hundred percent of my time finding people. The seventies in the quorum are living in the various wards and should be the backbone of the finding program in each ward. At all times each seventy and his family should be making friends with and warming up two or more families of nonmembers.

Furthermore, because of the every-member-a-missionary program of the Church, each home teacher should be urging the families under his care to find and make friends with nonmember families also. He should also teach his families the techniques to help them cultivate these nonmember families. The group leader of the seventy who is the ward missionary representative should be alert to this need in the whole ward and keep the bishop not only informed, but help him to acquaint the other ward priesthood groups with methods whereby they also can assist in this great finding program.

3. *Use correlation principles in quorum organization.* To make missionary correlation effective in the wards of the stake, it follows that the stake mission presidency should be included among the presidents of the quorum of the seventy. It would be expected that this mission presidency would be chosen from the best available seventies or elders. If elders, they would be ordained seventies and placed in the quorum presidency. In those stakes where the nonmember population is so large that the members of the stake mission presidency would have their time fully taken with the work of proselyting, they should be excused

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from group leadership. The quorum presidents should then recommend group leaders from among the members of the group, and after approval of the stake presidency, should install them. These group leaders should meet with the quorum council on a regular basis to correlate the work of the quorum in all wards.

4. *Enlist aid of auxiliary organizations.* The seventy group leader would be expected to lead out with suggestions to the ward auxiliary leaders about correlating their programs to assist in finding prospective members. These programs may also be of great help in preparing people for baptisms if they are used with wisdom. I do not have time to give an illustration of that particular point.

5. *Understand functions of missionary work in a stake.* Missionary work is divided into three main functions:

a. *Finding.* The objective of "every member a missionary" makes every member responsible for finding investigators and for preparing them to receive the missionary lessons. To prepare the members for this important function is the duty of the home teachers serving those members, who should, themselves, be prepared with helps and guides by the seventies group leader.

b. *Teaching.* The stake and full-time missionaries are responsible for teaching the gospel to those whom the finders have made ready. This centers in the presentation of the lessons with such additional or preliminary discussions as circumstances may warrant.

c. *Fellowshipping.* This is the responsibility of the home teachers. It might be well to assign seventies to these new families to help orient them, preferably the same seventies who helped to convert them.

One of the great responsibilities of home teachers is to convert the non-members in the part-member families. These teachers should be seventies where available. With these families, the seventies can use their missionary finding techniques to good advantage.

Missionary work may be done by priesthood holders other than seventies and by women, but the chief responsibility rests on the seventies.

The stake president has the basic responsibility for the successful operation of the missionary work in the stake. This missionary work is administered through the stake priesthood executive committee and the stake correlation council, with the high counselor assigned to work with the seventies and the stake mission serving as adviser to the stake president on missionary matters.

The bishop has the responsibility



for successful operation of missionary work in the ward, including the fellowship of new converts. Missionary work in the ward is administered through the ward priesthood executive committee and the ward council, with the seventies group leader as adviser to the bishop on missionary matters.

In wards where full-time missionaries are working, the seventies group leader should hold a ward missionary correlation meeting. It might well be attended by all stake and full-time missionaries working in the ward area.

In every ward it should be determined how many possible investigators are available to be taught, and then a program should be set up which will cause, so far as possible, an even flow of investigators for the stake and full-time missionaries. Families who are cultivating nonmembers under the inspiration of their home teachers, and seventies who are engaged in the program for finding families, should correlate their efforts through the ward executive committee to bring this about.

On the stake level, the quorum council should invite the attendance of full-time mission district and zone leaders when correlating missionary work in the stake.

Do you not see, my brethren of the seventies, that when the great majority of all missionary work is devoted to finding people and persuading them to listen—and you are charged with that finding—you are for all practical purposes the stake mission. The other smaller percentage, and the very important percentage—the teaching—is yours as soon as you will qualify yourselves for that part. Some of you are now qualified. The members of the mission presidency are your leaders.

Many years ago I worked for a period of time on a cow ranch, at the art of working with cattle. I was a cow-puncher. In a corral set to one side was a fine-looking, pureblood horse with a well-cared-for coat, pared hoofs, and combed mane and tail. He was the pride of the boss, who rode him when he went on fence inspection or in rodeo parades in town. There came a day, however, when there was an emergency. He had to ride after cattle, and he had to use this horse. For an hour and a half the horse led the roundup and then, all lather, sweat, and foam, gave out and could not be pushed another step. The rattail cayuses of the other punchers, hardened and toughened from daily, hard driv-

ing, easily passed the pureblood horse.

The sad thing is that the pureblood had more real quality than the range horses, but by nonuse was soft muscled and had no endurance. Had he been used, learned to dodge gopher holes, rushed pell-mell downhill, over and through brush, been skinned and bumped, fallen down, gotten up, been toughened by adversity and some failures, he would have outworked and outdistanced the other horses.

The moral is clear, I suppose. Don't leave your cow horses in the corral or hitch them to wagons doing other things if you want them to find and round up the cattle.

I testify that the Lord has spoken in this day and has given us the precious charge of preaching the gospel to the world under the direction of the First Presidency and the Twelve. I sustain them with all my heart, and the First Council sustains them with all its heart. I bear my witness that President Joseph Fielding Smith is the chosen successor to President McKay, and that his counselors are also called of God. They have not only my support, but also they have my deep and abiding love. In the name of Jesus Christ. Amen. ○

## In Search of Truth



Bishop John H. Vandenberg  
Presiding Bishop

● My heart, along with your hearts, I am sure, has been softened tonight by hearing these wonderful boys, their sweet, mellow voices. And I want to tell them that they may consider themselves to be successful. I think back on something I read a few years ago. It was published in Washington, D. C. They had had a spelling bee, and a young man had won the spelling bee. Immediately thereafter a reporter went up to him and said, "Now, young man, to what do you attribute your suc-

cess?" And he came right back and he said, "To my wonderful, overbearing mother."

I wonder tonight how many mothers have been associated with these boys in having them come to their practices. A boy and a mother can reach every goal they try for. Perhaps that is the key to success. But what happens when a boy is left alone? I believe we might get the sad story from the words of Benjamin Disraeli, who at 22 wrote these words:

"The disappointment of manhood succeeds to the delusion of youth. Let us hope that the heritage of old age is not despair." Thus he seemed to recognize that when one's life is built upon delusion, or false belief, it will only bring grief. Eighteen years later, at age 40, he recorded: "Youth is a blunder; manhood a struggle; old age a regret." These sad words were written over a hundred years ago, but delusions are still with us. Webster defines delusion as "something accepted

## Topping the educator's list on the delusions of today's youth is the delusion "that there is no eternal truth"

as true or real that is actually false or unreal."

Abraham Lincoln gave an example of delusion when he asked on one occasion: "How many legs would a sheep have if we called the tail a leg?" When the answer, "Five," was given, he corrected it by explaining that just calling the tail a leg didn't make it one.

The dean of students of a western university prepared a list of what he calls the ten delusions of youth. At the top of his list is the delusion that "there is no eternal truth." The dean claims that many youth today have been misled into believing that there is no eternal truth, because they are deceived. They assume everything changes, including the nature of man and the Ten Commandments. This delusion may come from seeing a world moving so fast that it seems impossible to find stability.

There are many kinds of eternal truth, and all are important. When God releases truth to the earth, it is available to all, and discovery is almost simultaneous in many advanced scientific nations. Evidences of such physical truths are all about us, probably one of the most obvious being the electric light, discovered by Thomas A. Edison by going through certain physical processes. Edison was acclaimed a genius at incorporating true scientific principles in practical devices. An excerpt from the *New York Times* in September 1882 describes the early use of "Edison's Electric Lamp" as follows: "It was not until about 7 o'clock, when it began to grow dark, that the electric light really made itself known and showed how bright and steady it is. Then the 27 electric lamps in the editorial rooms and the 25 lamps in the counting-rooms made those departments as bright as day, but without any unpleasant glare. It was a light that a man could sit down under and write for hours without the consciousness of having any artificial light about him. . . . the light was soft, mellow, and grateful to the eye . . . without a particle of flicker and with scarcely any heat to make the head ache."

What a marvelous invention! What

a great light this was, compared to the gas lights of earlier days. And yet this artificial light, or any other of the millions of physical scientific advancements, cannot compare to the living light of eternal, spiritual truth.

Said one man: "It matters nothing that the Greeks counted the stars in the thousands, we the galaxies in the millions. The human heart, its needs and longings, have always been the same." To know the truth. Changes will come through discovery and research of temporal things, but let us not confuse such temporal changes with the consistency of eternal truth.

Truth is eternal, since God is the source of truth. In his answer to Thomas' inquiry—"Lord, we know not whither thou goest; and how can we know the way?"—Jesus said, "I am the way, the truth, and the life. . . ." (John 14:5-6.)

You see, Jesus is the authority on truth and life, and he wants each of us to make inquiry. He wants youth to know how things really are, how they came to be as they are, how they will be in the future. This is no different from the youth of yesteryear. God has planted in the heart of every man the longing to inquire and to know.

" . . . seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

The late John A. Widtsoe said: "A Sunday wish will not suffice. It must be an all-consuming, consistent desire." God has been very generous in calling on youth when revealing his truths. Consider Samuel, who, as a youngster, when God called him, answered, "Speak, [Lord]; for thy servant heareth." (1 Sam. 3:10.) This was his introduction to a knowledge that God lives and was the beginning of his noble, prophetic life.

Consider Nephi, who, in his young years, said to his father, "I will go and do the things which the Lord hath commanded. . . ." (1 Ne. 3:7.) Nephi gained a knowledge far greater than most men achieve. His whole life was that of a prophet.

Consider Jesus, at the age of 12, discussing truth with the learned men

in the temple, astounding them. When approached by his parents, he said, ". . . wist ye not that I must be about my Father's business?" (Luke 2:49.)

Consider Saul of Tarsus, a young man who was misled and erroneously convinced that the Christians should be destroyed. He took up the chase but was interrupted by Jesus' appearing to him in a vision on the road to Damascus, that he might know the truth. Then, knowing the truth, he lost no time in preparing himself for the ministry. Standing in the midst of Mars Hill, he said, "Ye men of Athens, I perceive that in all things ye are too superstitious.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22-23.)

Paul, formerly Saul, continued his ministry for about 28 years, and in his letter to Timothy he wrote: "For I am now ready to be offered, and the time of my departure is at hand.

"I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:6-7.)

Consider Joseph Smith, who at 14 found the source of all knowledge when he read from James, "If any of you lack wisdom, let him ask of God. . . ." (Jas. 1:5.)

It was in search of truth that Joseph, 150 years ago, knelt in a grove of trees to pray. Joseph came from a religious family and had studied the Bible, but the several denominations of churches interpreted the scripture so differently that he found it impossible to determine which was right.

What Joseph expected and hoped to learn in answer to his sincere prayer for knowledge was that either the Baptist, the Methodist, the Presbyterian, or some other religion he was acquainted with was true. The revelation that he received was totally unexpected and overpowering. But he could not deny it, for it came directly from God and his Son Jesus Christ. As a result of that humble inquiry, God reestablished his kingdom on earth with the attendant authority to administer its affairs, beginning with the restoration of the Aaronic Priesthood by John the Baptist as he spoke these words to Joseph Smith and Oliver Cowdery: "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an

offering unto the Lord in righteousness." (D&C 13.)

And now let us consider youth today. There is a body of young men, 186,000 plus, who have been ordained and who now bear the Aaronic Priesthood. Many of these young men are within this vast audience tonight. God has confidence in you and has called you to his ministry. He has faith in you. He trusts you not only to do your duty, but also to set the right example to the young ladies with whom you associate. He has given you his power on earth, the same power by which this earth and other worlds were created; the same power by which the waters of the Red Sea were parted; the same power by which Elijah sealed the heavens so that no rain fell upon the earth; the same power by which Jesus gave sight to the blind, legs to the lame, and new life to the dead. This is the truth that you should seek after—to know God and his plan of eternal life. Remember—people cannot change truth, but truth can change people. You will experience this as you continue in your ministry.

Prepare yourselves to declare the gospel to the nations of the earth. You will witness the change that takes place in the lives of those who listen to your testimonies. Missionaries live with these experiences and love them. Many young people, and particularly

those who bear the priesthood, are missionaries at home, among their associates, mainly by the way they live. Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

Latter-day Saints are not misled. We have the Bible. We have the Book of Mormon. We have the book of modern revelations known as the Doctrine and Covenants, and the Pearl of Great Price. Each of us has the privilege and responsibility of communicating directly with our Father in heaven through prayer. We have a living prophet who receives revelation from God in this day to guide us in this fast-moving world. Always follow the leadership of the First Presidency and the Brethren, and you need not fear the delusions of today.

Some young people are carried away by another delusion and cry: "My life is my own!" Your life is not really your own. It was given to you by your earthly parents, as well as by your heavenly parents. And when you act contrary to the wishes of your earthly and heavenly parents, there is sorrow.

Hearts of parents everywhere were touched by the anguished cry of a governor of one of our states whose son was arrested for stealing. This man said, in speaking at a PTA meeting, that there is no greater blessing

that parents can have than to have all their children living good lives. "If you have that great blessing," he said, "you should thank God every day of your lives." All good parents feel this way about their children. David Klein, in an article entitled "Is There a Substitute for God?" printed in the *Reader's Digest*, says: "And yet the questions remain. Anyone who can contemplate the eye of a housefly, the mechanics of human finger movement, the camouflage of a moth, or the building of every kind of matter from variations in arrangement of proton and electron, and then maintain that all this design happened without a designer, happened by sheer, blind accident—such a person believes in a miracle far more astounding than any in the Bible. To regard man, with his arts and aspirations, his awareness of himself and of his universe, his emotions and his morals, his very ability to conceive an idea so grand as that of God, to regard this creature as merely a form of life somewhat higher on the evolutionary ladder than the others, is to create questions more profound than those answered." (*Reader's Digest*, March 1970, p. 55.)

Be not deluded, brethren; know that truth is eternal. Believe in God. And be eternally grateful that God believes in you. To this truth I testify in the name of Jesus Christ. Amen. ○





# Church Welfare



Elder Henry D. Taylor

*Assistant to the Council of the Twelve*

● My beloved brethren, bearers of the Holy Priesthood:

I appreciate the opportunity of speaking to you concerning the Welfare Plan of the Church. I would like to present what I consider to be some of the fundamental principles of this program.

In announcing the plan, the First Presidency explained the reason for its establishment, stating that it was their desire to set up a system whereby undesirable practices and procedures would be eliminated. Idleness, which they branded as a curse, would be done away with; a dole, which they classified evil, would be not only abolished, but virtues such as independence, thrift, industry, and self-respect would also be established among the people once again. They pointed out that it was the aim of the Church not only to take care of the people, when and if necessary, but also to help the people "to help themselves." And finally, they expressed hope that the principle of work would be so emphasized as to assure its reenthronement as a ruling principle in the lives of the church membership.

It will be observed that idleness is denounced and work is glorified in this announcement. The Lord intended that man should work and not be idle. To our forefather, Adam, he said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3:19.) Later the Lord said to the Church on February 9, 1831: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D&C 42:42.)

It is a basic principle of Church welfare that the responsibility for one's own economic maintenance rests (1) upon himself, for the world does not

owe him a living, (2) upon his family, and (3) upon the Church, if he is a faithful member thereof. (*Welfare Handbook*.)

The Welfare Program stands ready to help those who cannot help themselves or who cannot obtain sufficient aid from family members, but no Latter-day Saint should anticipate that anyone, other than himself, will provide for his own needs.

Each of us might profitably ask ourselves the question: "What can I do to make preparation to care for my own needs?" Among other things we could do are these:

1. Secure an adequate education. Learn a trade or profession that will enable us to obtain steady, remunerative employment sufficient to care for ourselves and our families.

2. Live strictly within our income, and save something for "a rainy day."

3. Avoid excessive debt. Necessary debt should be incurred only after careful thought, prayer, and getting all the best advice possible. We would keep well within our ability to repay. Wisely, we have been counseled to "avoid debt as a plague."

4. Acquire and store a reserve of food that will sustain life; acquire clothing; and build a savings account on a sensible, well-planned basis that could serve us well in times of emergency.

Church members should be self-sustaining to the extent of their own powers. No true Latter-day Saint will, while physically able, voluntarily shift from himself to others the burden of his own support. So long as he can, under the inspiration of the Almighty and with his own strength and labor, he will supply himself with the necessities of life.

A Church member who is unable to

provide for himself should then look to his family for assistance. No person should become a charge upon the public welfare or the Church as long as his relatives are able to care for him. All Church members should accept the responsibility, insofar as they are able, to care for the needy among their own kin. The apostle Paul understood and taught this doctrine in these words: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.) A member of the First Presidency once aptly declared: "I think my food would choke me if I knew that while I could procure bread, my aged father and mother or near kin were on public relief."

When a person is unable to provide for himself, and his family, likewise, is unable to assist him, he may then turn to his bishop, who represents the Church; and if he meets the necessary requirements, he may receive assistance.

The bishop, father of the ward, is responsible for the spiritual and temporal well-being of every member of his ward. He is the key figure in the Welfare Plan. It is his duty, and his only, to determine who shall receive Church assistance and to what extent. The Lord has given him this mandate.

The bishop has at his disposal two major resources from which to draw in his responsibility of caring for the poor:

1. Commodities that are placed in the bishops' storehouses. These commodities generally are produced on agricultural projects and processed in canneries owned by the members of wards and stakes. The agricultural projects and canneries are referred to as "permanent welfare projects."

2. The other major resource at the

disposal of the bishop is the fast-offering funds. These contributions come from members of the Church who abstain from two meals each month and pay to the bishop the equivalent cost of these meals or a generous contribution in cash. The bishop uses these funds to provide for the cash needs of welfare recipients and to pay rent, utilities, hospital, and medical bills.

One of the features that distinguishes the Church Welfare Plan from all other relief programs is the requirement that those physically able are urged and expected to work within the limits of their ability for the Church assistance they may receive. The Church is strongly opposed to a dole of any kind, which is interpreted to mean receiving something and giving nothing in return. We shun hand-outs or gratuities.

There are many ways that we as holders of the priesthood can assist the bishop in his welfare responsibilities:

It is the privilege and duty of you deacons to visit the homes of the members of the ward each month and receive their fast-offering contributions, which are turned over to the bishop.

As you home teachers visit your assigned families, you can be alert to discover any illness, unemployment, or emergency that might result in need for Church assistance.

The members of priesthood quorums or groups should assist the bishop in the production of materials for the use of the bishop in carrying out their storehouse program. In meeting this responsibility, the bishop has the right to call all members of his ward, including high priests, seventies, elders, priests, teachers, and deacons. None is exempt.

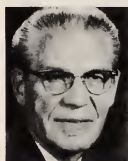
From the very beginning the Lord has constantly shown deep concern for the poor; and in the instructions regarding the Law of Consecration, he expressed again his concern for the needy when he said: "I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way. . . ." (D&C 104:14-16.)

It is my testimony, brethren, and I bear it to you, that the Welfare Program is the Lord's way of providing for his needy Saints in this our day. It is an inspired plan that has come as revelation through the Holy Ghost to our Prophet, the Lord's mouthpiece, here upon the earth. To this I testify, in the name of the Lord, Jesus Christ. Amen. ○

## The Power and Influence of the Priesthood



President N. Eldon Tanner

*Second Counselor in the First Presidency*

● President Smith, who is presiding at this meeting and all through the conference, has asked me to conduct, and he has now asked me to say a few words to you this evening.

I am always thrilled and inspired when I meet with the priesthood of The Church of Jesus Christ of Latter-day Saints, which is the priesthood of God; and to hear the lovely singing we have had this evening, and the fine talks to which we have listened, thrills me and inspires me more and more.

The priesthood is the power by which all things were created and the power by which God has done those things about which Bishop Vandenberg spoke this evening; but for us as individuals, it is the power of God that has been delegated to us to act in his name in the office which we hold. And it is

a great privilege, a great blessing, and a great responsibility to have that priesthood bestowed upon us.

Sometimes our young men feel they should have the priesthood when they reach the respective ages for ordination as deacons, teachers, and priests, regardless of their situation as to their activity or how they are living. They should realize what a great privilege it is to hold that priesthood. When a person receives it, he takes upon himself a very heavy responsibility.

I should like to read just a few words to you, taken from the Doctrine and Covenants:

"Behold, there are many called, but few are chosen. And why are they not chosen?"

"Because their hearts are set so much upon the things of this world,

and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks,

to persecute the saints, and to fight against God." (D&C 121:34-38.)

I interpret that as referring to those who fail to magnify their priesthood, or who use it as it should not be used. I know of many cases where a man has gradually failed to magnify his priesthood and moved away from activity in the Church. As a result, a man who has been very active loses his testimony and the Spirit of the Lord withdraws from him, and he begins to criticize those in authority, and to persecute the saints, apostatize, and fight against God.

We also find these words of the Lord in the Doctrine and Covenants: "The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever" (D&C 121:46)—that is, if we magnify our priesthood.

I am sure all of you have read the oath and covenant of the priesthood, and have heard it many times. To me it is very important.

"For whoso is faithful unto the ob-

taining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him." (D&C 84:33-38.)

I should like to emphasize that these blessings are promised to those who magnify their priesthood every day in every way.

"And this is according to the oath and covenant which belongeth to the priesthood.

"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

"But whoso breaketh this covenant

after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins. . . ." (D&C 84:39-41.)

The Lord says here that he cannot break his covenant, but if we break ours, there is no promise.

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence.

"He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. Even so. Amen." (D&C 107:99-100.)

"Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it." (D&C 86:11.)

We are living in a troubled world, as has been pointed out several times this day; and the world has reason to and every right to expect some leadership somewhere to give direction and understanding of where to go and what to do. People need to understand that there is a purpose in life and what that purpose is, and they have every reason to look to the priesthood of God, which is what you brethren have.

You cannot realize and appreciate the influence the priesthood in this Church could have on the whole world if every man would magnify his priesthood. Brethren, the priesthood, if magnified, is a stabilizing influence and strength. It should be. Every wife and mother has a perfect right and responsibility to look to her husband who holds the priesthood for guidance, for strength, and for direction. And he has the responsibility of magnifying his priesthood so he might be able to give this direction, this security, this strength that is needed in the home. And he can do this. If he will magnify his priesthood, he will be magnified by the Lord in the eyes of his family, and his influence will be felt for good.

We have a responsibility to our sisters, boys. Every sister should look to a brother who holds the priesthood, whether he is 12 years of age or older, and she has a right to expect in him a living example of what the priesthood should be, and to look to him for strength and counsel and direction and to feel safe with him. Every sweetheart should be able to depend entirely on a young man holding the priesthood who is going out with her. She should be able to feel he would do anything, even to the giving of his life, to protect her womanhood and her virtue, and would never think of depriving her of it, if he is magnifying his priesthood; and he will not be tempted if he is thinking of the priesthood that he holds





and the responsibility that he has.

I should like to read to you just a paragraph from a letter that I received yesterday to show the importance of living the principles of the gospel and magnifying our priesthood. So many of our men *believe*, but haven't the courage or the strength to *act*. If we could all realize the effect we have on our associates when we live the gospel teachings, I am sure we would all do better. This letter comes from a successful lawyer in Los Angeles whom I know fairly well, and he wrote just to

give me this message:

"As weeks tumble into months and I become engrossed in the fascinating practice of law, occasionally there comes across the spectrum of this activity a person who is noticeably exceptional. I have just completed a case in which my adversary was a young man who exemplified the finest qualities of technical craftsmanship wedded to moral and spiritual integrity. It didn't come as any great surprise to me when I inadvertently discovered that he is a dedicated member of The

Church of Jesus Christ of Latter-day Saints."

Now this man who writes the letter is not a member of the Church, and the man about whom he writes is his adversary in court. I know the young man very well. The writer of the letter doesn't know that I know him, but it shows me, my brethren, that if we magnify our priesthood, if we live as we should, we will influence the world, and the Lord will magnify us. This is my testimony to you, in the name of Jesus Christ. Amen. ○

## To the Defenders of the Faith



President Harold B. Lee

*First Counselor in the First Presidency  
and President of the Council of the Twelve*

● I have only one or two matters about which I would like to speak tonight. The first may I introduce by relating a dream or a parable taken from one of the prophets of the Old Testament, in which was depicted a watchman on a high tower overlooking the countryside, watching for enemies that might be coming to destroy, enemies that were in evidence by clouds of dust of approaching camels or horses, or whatever they had. The watchman was reporting hour by hour down to his lord in the courtyard. "All is well, All is well," or he reported if he saw any dangers.

But in the dream or the parable the lord asked: "But watchman, what of the night? Watchman, what of the night?" suggesting that more to be feared than the enemies that come in the daytime that you can see are the enemies that come in the night.

Now it is about the enemies that come in the night I want just to make one reference.

The term "elder," which is applied to all holders of the Melchizedek Priesthood, means a defender of the faith. That is our prime responsibility

and calling. Every holder of the Melchizedek Priesthood is to be a defender of the faith.

There are insidious forces among us that are constantly trying to knock at our doors and trying to lay traps for our young men and women, particularly those who are unwary and unsophisticated in the ways of the world. I speak of the battle against liquor by the drink, gambling, prostitution, pornography, and our efforts to aid Christian people who desire to have one day dedicated to keeping the Sabbath day holy. All we have to do is to remember what the Lord said in order to impress the importance of keeping the Sabbath day holy: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9.) Defenders of the faith should be alert, then, to see to it with all their influence that there is an opportunity given to the working man, the boy and the girl, the husband and the wife to have one day in the week when they can be with their families and have one day consecrated as

a day of rest. Watchmen, be alert to the "dangers of the night!"

The next matter I would like to speak of, for just a moment, is set forth in a letter from the First Presidency, which was sent out in August 1913 as a warning to the members of the Church and which was repeated by some of the leaders nearer our time and could well be repeated today. I read this letter from the First Presidency [Pres. Joseph F. Smith, Anthon H. Lund, Charles W. Penrose] in 1913. It has been entitled "A Warning Voice."

"To the Officers and Members of The Church of Jesus Christ of Latter-day Saints:

"From the days of Hiram Page (Doc. and Cov., Sec. 28), at different periods there have been manifestations from delusive spirits to members of the Church. Sometimes these have come to men and women who because of transgression become easy prey to the Arch-Deceiver. At other times people who pride themselves on their strict observance of the rules and ordinances

and ceremonies of the Church are led astray by false spirits, who exercise an influence so imitative of that which proceeds from a Divine source that even these persons, who think they are 'the very elect,' find it difficult to discern the essential difference. Satan himself has transformed himself to be apparently 'an angel of light.'

"When visions, dreams, tongues, prophecy, impressions or any extraordinary gift or inspiration conveys something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also, they should understand that directions for the guidance of the Church will come, by revelation, through the head. All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive Divine guidance and revelation affecting themselves, but this does not convey authority to direct others, and is not to be accepted when contrary to Church covenants, doctrine or discipline, or to known facts, demonstrated truths, or good common sense. No person has the right to induce his fellow members of the Church to engage in speculations or take stock in ventures of any kind on the specious claim of Divine revelation or vision or dream, especially when it is in opposition to the voice of recognized authority, local or general. The Lord's Church 'is a house of order.' It is not governed by individual gifts or manifestations, but by the order and power of the Holy Priesthood as sustained by the voice and vote of the Church in its appointed conferences.

"The history of the Church records many pretended revelations by imposters or zealots who believed in the manifestations they sought to lead other persons to accept, and in every instance, disappointment, sorrow and disaster have resulted therefrom. Financial loss and sometimes utter ruin have followed. We feel it our duty to warn the Latter-day Saints against fake mining schemes which have no warrant for success beyond the professed spiritual manifestations of their projectors and the influence gained over the excited minds of their victims. We caution the Saints against investing money or property in shares of stock which bring no profit to anyone but

those who issue and trade in them. Financial schemes to make money for the alleged purpose of 'redeeming Zion' or providing means for the 'salvation of the dead' or other seemingly worthy objects, should not deceive anyone acquainted with the order of the Church, and will result only in waste of time and labor, which might be devoted now to doing something tangible and worthy and of record on earth and in heaven." (*Messages of the First Presidency*, compiled by James R. Clark [Bookcraft, 1970], Vol. 4, pp. 285-86.)

It never ceases to amaze me how glibly some of our Church members are in broadcasting sensational stories, or dreams, or visions, or purported patriarchal blessings, or quotations, or supposedly from some person's private diary.

For instance, there is one vicious story to the effect that one of our General Authorities is allegedly being urged to present himself to lead the Church contrary to the Lord's revelation and to make people think there is some division among the authorities of the Church. Investigations have indicated that the named writer of these forged letters is fictitious and does not exist—can't be found in the records of the Church or anywhere. Addresses given are spurious, and yet the amazing thing is that we find that these spurious writings and some of these purported revelations, which we found upon investigation are absolutely false, are finding their way into our Relief Society meetings, into priesthood quorums, firesides, institutes, and seminars.

Brethren of the priesthood, you defenders of the faith, we would wish that you would plead with our Saints to cease promoting the works of the devil. Spend your time promoting the works of the Lord, and don't allow these things to be found among those under your charge, for they are the works of Satan, and we are playing his game whenever we permit such things to be heralded about and repeated and passed about on every side.

One of our brethren is supposed to have had a patriarchal blessing saying that he would preside over the Church when the Savior came. This is, of course, false. Another one among us has been said to have declared that there are some living today who will see the Savior when he comes. This again is fictitious. Well, the Master said that the time of his coming would be as a thief in the night, that of the time of his coming not even the angels of heaven would know. If we would stop to think of it, nobody with any authority would ever say that such a

declaration could be authentic.

So we could go on and on. One of our brethren was reported to have said that the people of California should move up to the tops of the Rocky Mountains, that only there would be safety. Contrary to that, we are constantly saying to our people that safety is where the pure in heart are, and that there is just as much safety wherever you are, if you are living and keeping the commandments of God.

Brethren, I repeat, don't allow the works of the devil to be paraded in our midst and become the subject of discourses or lesson materials. Speak of the works of righteousness, and the power of the devil will begin to cease among you.

One more subject of which I should like to speak. This comes from President Joseph F. Smith. It is entitled "Persecution Follows Revelation":

"I do not believe there ever was a people who were guided by revelation, or acknowledged of the Lord as his people, who were not hated and persecuted by the wicked and the corrupt, and perhaps no people were ever more persecuted by the wicked and the corrupt, and perhaps no people were ever more persecuted than this people would be if it were in the power of the enemy today to persecute us as it was in the power of Nero and the Romans to persecute the Saints in their day. There never was a time when it was more fixed and determined in the heart of the wicked to fight against and destroy the kingdom from the earth than now, and their failure will be due only to the impossibility of the task they have undertaken. And this is an evidence to every one . . . that [God's] priesthood is here, that the Saints, or many of them, are magnifying their calling and honoring the priesthood, and also the Lord, both with their lives and by their substance, which are his." (*Deseret Weekly News*, Vol. 24 [1875], p. 708.)

You brethren of the priesthood should be well advised that the principle of revelation through proper channels has been at issue in every persecution of the Latter-day Saints in this dispensation, whether it be on the subject of priesthood, marriage, the gathering of Zion, or succession of the priesthood. Maybe this persecution, too, is as a thorn in our flesh, as was said by the apostle Paul, to be as the messenger of Satan, lest we be exalted above measure, because of the revelations the Lord has given through his prophets to this people.

The Prophet Joseph Smith was persecuted and hated; his life was threatened, so much so that he said, "Why persecute me for telling the

truth? . . . For I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it, neither dared I do it; at least I knew that by so doing I would offend God, and come under condemnation." (Joseph Smith 2:25.)

A few years ago a man came here in our midst and said to one of our brethren, "If you people would do away with one principle in your belief, I could join the Church tomorrow." And our brother asked, "What is that principle?"

He replied, "If you would do away with your belief in present-day revelation, I could join your church."

Then an amazing statement was made to me by our brother, the man who was the Church member: "You

know, I think we ought to do something about that."

Why, bless your hearts, whenever we come to a time where we begin to see that there is revelation to this church, it is tantamount to saying that we believe that the power of God does not exist in our midst today. We must believe and know for a certainty and have a sure testimony that God does reveal, and is now revealing, all things pertaining to his kingdom today, as in every other dispensation of the Church.

I wish that we would understand these matters. And you brethren who are to safeguard the Church, I would wish that you would rise up in the power and dignity of your callings and

put to flight some of these spurious things that are threatening to destroy the unity among our people. The greatest danger among us today is fear. Fear doesn't come of the Lord. Faith and peace are the fruits of the Spirit. May we teach our people where to look to for peace—not peace that can be legislated in the halls of Congress or be maintained by armies and navies and tanks and guns and airplanes, but peace that can come as the Master said it would come, by overcoming the things of the world. God help us so to understand and do and to live as Latter-day Saints are expected to live in this day of trial and difficulty. I pray in the name of Jesus Christ. Amen. ○

## Magnifying Our Callings in the Priesthood



President Joseph Fielding Smith

● My beloved brethren: My feelings are to bless those, both young and old, who are magnifying their callings in the priesthood, and to ask the Lord to pour out upon them the good things of his Spirit in this life and assure them of the riches of eternity in the life to come.

With all my heart I say to those who are keeping the commandments, who are serving faithfully in the Church, and who are working for the good and betterment of mankind generally, with all my heart I say: The Lord bless you; and you may rest assured that if you continue in the paths of truth and righteousness, he will welcome you into his eternal kingdom and give you an inheritance with the prophets and saints of all ages.

What a glorious thing it is to know that the Lord has offered to each of us the fullness of the priesthood, and has promised us that if we will receive this priesthood and magnify our callings, we shall gain an everlasting inheritance with him in his kingdom!

This priesthood which we have received is the power and authority of God delegated to man on earth to act in all things for the salvation of men. It has come to us in this day through the ministry of heavenly messengers sent to Joseph Smith and Oliver Cowdery.

When Moroni came to Joseph Smith in September 1823, he quoted to him these words which the Lord had given to Malachi: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord." (D&C 2:1.)

To prepare the way for the coming of Elijah and the restoration of the sealing power, because of which men may receive the fullness of the priesthood, John the Baptist came in May of 1829 and conferred upon Joseph and Oliver the Aaronic Priesthood. A short time later Peter, James, and John came and gave them the Melchizedek Priesthood.

Then on April 3, 1836, in the Kirt-

land Temple, Elijah the prophet returned and bestowed upon them the sealing power, the power to use the priesthood to bind on earth and seal in heaven.

Then in 1841 the Lord revealed to the Prophet that "the fullness of the priesthood" was available to men only in the temple, in "a house" built to his name. (See D&C 124.) And in 1843 the Prophet said: "If a man gets a fullness of the priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." (*Documentary History of the Church*, Vol. 5, p. 244.)

Let me put this in a little different way. I do not care what office you hold in the Church—you may be an apostle, you may be a patriarch, a high priest, or anything else—but you cannot receive the fullness of the priesthood and the fullness of eternal reward unless you receive the ordinances of the house of the Lord; and when you



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receive these ordinances, the door is then open so you can obtain all the blessings which any man can gain.

Do not think because someone has a higher office in the Church than you have that you are barred from receiving the fullness of the Lord's blessings. You can have them sealed upon you as an elder, if you are faithful; and when

"The Lord offers to his daughters every spiritual gift and blessing that can be obtained by his sons"

you receive them, and live faithfully and keep these covenants, you then have all that any man can get.

There is no exaltation in the kingdom of God without the fullness of the priesthood, and every man who receives the Melchizedek Priesthood does so with an oath and a covenant that he shall be exalted.

The covenant on man's part is that he will magnify his calling in the priesthood, and that he will live by every word that proceedeth forth from the mouth of God, and that he will keep the commandments.

The covenant on the Lord's part is that if man does as he promises, then all that the Father hath shall be given unto him; and this is such a solemn and important promise that the Lord swears with an oath that it shall come to pass.

Those of you who hold the Atonement Priesthood have not yet received this oath and covenant which belongs to the Higher Priesthood, but you do have greater power and authority given you from the Lord. The Atonement Priesthood is a preparatory priesthood that schools and trains us to be worthy of these other great blessings that come later.

If you serve faithfully as a deacon, as a teacher, and as a priest, you gain the experience and acquire the abilities and capacities which enable you to receive the Melchizedek Priesthood and to magnify your calling in it.

The Atonement Priesthood holds the keys of the ministering of angels, and of preaching the gospel of repentance, and of performing baptism for the remission of sins. These are very great blessings and are necessary to prepare the way for the even greater blessings of the house of the Lord, those blessings out of which exaltation comes.

I think we all know that the blessings of the priesthood are not confined

to men alone. These blessings are also poured out upon our wives and daughters and upon all the faithful women of the Church. These good sisters can prepare themselves, by keeping the commandments and by serving in the Church, for the blessings of the house of the Lord. The Lord offers to his daughters every spiritual gift and blessing that can be obtained by his sons, for neither is the man without the woman, nor the woman without the man in the Lord.

Now may the blessings of heaven rest upon those who hold the holy priesthood, and upon all our Father's children. Brethren, you possess the power and authority of Almighty God, and you hold in your hands the power to save and exalt yourselves and your loved ones.

There is nothing in all this world as important to each of us as putting first in our lives the things of God's kingdom, as keeping the commandments, as magnifying our callings in the priesthood, as going to the house of the Lord and being offered the fullness of the blessings of our Father's kingdom.

Now, my brethren of the priesthood, I commend you for your faith and labors in the cause of righteousness. I commend you for your zeal and devotion in doing the work of the Lord and in using your priesthood to bless mankind.

Your able service does not go unnoticed by that God whom you serve and in whose work you are engaged. He has blessed you and he will continue to bless you with the good things of the earth, and he will hold in reserve for you the riches of eternity.

And so I pray that you may be blessed and prospered, both temporally and spiritually, and that you may be built up in faith and testimony, and have the desires of your hearts in righteousness.

I pray that the spirit of love and peace may be in your homes, that fathers and sons may work together in love in the priesthood, and that a perfect spirit of unity and oneness may prevail among all the Latter-day Saints.

I pray that our Father may help our Atonement Priesthood brethren as they prepare for life and safeguard them in times of trouble and temptation, and that above all things—and all of us—may keep the commandments and be worthy of the companionship of the Holy Spirit.

And I pray that all of us may have peace and joy and satisfaction in the work of the Lord while in this mortal probation, and that we may inherit eternal life in the realms ahead, in the name of Jesus Christ. Amen. ○

# The Key to Peace



Elder Marion G. Romney  
Of the Council of the Twelve

● Last fall, near the conclusion of a three-mission tour in which I had interviewed personally about 400 missionaries, I was abruptly cut down to size by a missionary who, in answer to my inquiry as to whether he had anything further he would like to comment on or ask, said: "What is so great about an interview with a General Authority?"

Sparring for time, I responded, "What do you mean?"

To this he replied, "Well, most of the missionaries look forward in anticipation to an interview with a General Authority, and then they talk about it for a long time after. I don't see anything so great about it."

Having recovered my composure, I then said, "Maybe you can answer this question. Why is it that two men can sit side by side in a conference and then when they leave, one of them says to the other: 'Wasn't that the most glorious meeting we ever attended?' It thrilled me." The other responds: "Oh, I didn't think it was so wonderful. It just sounded like the same old stuff to me."

This morning when I awoke about 5 a.m., these words kept going through my mind:

"... now I, Nephi, cannot write all the things which were taught among my people; neither am I mighty in writing, like unto speaking; for when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Ne. 33:1.)

My message for today is not at all complicated. It is plain and simple. It is well known to most of us. I have titled it "The Key to Peace." Its importance is of the first magnitude. I realize, however, that it will be just the same old stuff unless I speak and

you hear by the power of the Holy Ghost. I have fasted and prayed that we can all enjoy that spirit and power. I ask you now to join with me in silent prayer to this effect: O God, our Heavenly Father, let us now speak and listen by the power of the Holy Ghost, in the name of Jesus Christ. Amen.

I shall introduce what I have to say by quoting from a recent convert:

"I have tried nearly all the churches," she wrote, "only to feel empty, and yet I had this feeling of something important in religion. . . . After trying to find the answer for years and years, I let my church-going drop for three years, not attending any church at all. I prayed, though, and I still had this yearning for this unknown something."

"Then one Thursday lunch-time a knock came on my door and there stood two happy young men. They said they were missionaries from the 'Church of Jesus Christ of Latter-day Saints' and had a message of importance to give. . . . I knew after the second visit, this was what I had been searching for all my life. . . .

"What really impressed me most," she continues, "was the new and wonderful knowledge that ours was a living God. Now I knew what our God was like. Joseph Smith had seen him, and He had flesh and bones as we do. This was wonderful to me, for before I imagined something spiritual floating about all over the place. Nothing to fasten on to. Now our God became real to me; someone, no longer something. This was the answer to all my muddled thinking." (*Millennial Star*, June 1960.)

In her new-found knowledge of the true and living God, this humble woman had found what all right-minded people seek: the key to peace—in peace in one's own heart and soul, and

peace and goodwill among men and nations.

Our convert's experience is an illustration of how such knowledge brings peace to the individual. Peace among men and nations will be the natural sequence when enough individuals have peace in their hearts.

How a knowledge of the true and living God inspires men to walk in the ways of peace is so impressively stated by Josephus in his introduction to *Antiquities of the Jews*, which I take the liberty to quote. He says:

"Moses deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the *Divine nature . . . and . . . endeavor to follow after it*; neither could [Moses] himself have a right mind without such a contemplation; nor would anything he should write tend to the promotion of virtue in his readers; . . . unless they be taught first of all, that God is the Father and Lord of all things, and that thence he bestows a happy life upon those that follow him, but plunges such as do not walk in the paths of virtue into inevitable miseries. Now when Moses was desirous to teach this lesson to his countrymen, [continues Josephus,] he did not begin the establishment of his laws after the same manner that other legislators did; I mean, upon contracts and other rites between one man and another, but by raising their minds upward to regard God, and his creation of the world; and by persuading them, that we men are the most excellent of the creatures of God upon earth. Now when once he had brought them to submit to religion, he easily persuaded them to submit to all other things . . . [for, concludes Josephus] when he had once demonstrated that God was pos-

sessed of perfect virtue, he supposed that men also, ought to strive after [such virtues].” (*The Works of Josephus*, pp. 38-39.)

Now this is exactly what happens. When men correctly understand and have faith in the true and living God, they strive to develop within themselves his virtues. He becomes the lodestar of their lives. To emulate him is their highest aspiration. As they strive to “be . . . perfect, even as [their] Father which is in heaven is perfect” (Matt. 5:48), they actually become partakers of his divine nature. In doing so, they add to their faith and knowledge, temperance, patience, godliness, brotherly kindness, love, and charity, virtues that are perfected in the true and living God. These virtues drive out of their hearts selfishness, greed, lust, hate, contentions, and war. Happiness, contentment, joy, and peace naturally follow.

The almost universal prescript for peace today is “return to God.” “We must turn to God to find peace” is the cry of right-minded people throughout all the land. It is not because we do not know the remedy that peace escapes us. It is because we do not know the God to whom we must return.

Turning to false gods will not bring peace. Turning to the gods of mythology, heathen gods, graven images, ethereal gods created in the minds of the worldly wise has only increased selfishness, greed, and lust, and has intensified contention, conflict, and strife. What men must do to find peace is discover and emulate the true and living God—the God discovered by our recent convert.

To find and follow him is the greatest need of this generation, as it has been of all generations.

A knowledge of God is the key to peace in the hearts of men and nations on this earth, as much as it is the key to eternal life in the world beyond the grave. Because the knowledge of God is of such great importance, he has revealed himself time and again through the ages past. Men are, therefore, not justified in their continued ignorance of him.

In the very first chapter of Genesis, Moses clearly explains the form and nature of God in this simple statement: “God created man in his own image, in the image of God created he him; male and female created he them.” (Gen. 1:27.)

Any man of faith can understand this unambiguous statement. Moses was not speculating when he thus put God and men in the same mold. He spoke from a personal knowledge. By the power of the Almighty he had been

“caught up into an exceedingly high mountain.” There “he saw God face to face, and he talked with him. . . .”

“And God spake unto Moses, saying: Behold, I am the Lord God Almighty. . . .”

“And, behold, thou art my son. . . .”

“And I have a work for thee, Moses, my son; and thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior. . . .” (Moses 1:4-6.)

This clear and certain knowledge of God the Eternal Father and his Only Begotten Son and man’s likeness and relationship to them was given to Moses at the time he led Israel from Egypt. The revelation was then necessary, because during their bondage Israel’s knowledge of God had been corrupted.

It was not, however, the first such revelation. Following his expulsion from the garden, and in answer to his prayers, Adam, at the beginning of the world, “heard the voice of the Lord from the way toward the Garden of Eden” commanding him to offer sacrifices. This he did, whereupon he was visited and instructed by an angel. “And in that day the Holy Ghost fell upon” him and bore record of both the Father and the Son. (See Moses 5:9.)

Adam was taught as clearly and specifically as was Moses about the true and living God. To him the Lord said, “. . . thou art one in me, a son of God. . . .” (Moses 7:68.)

Adam and Eve made all these things known to their children. But “. . . Satan came among them, saying: . . . Believe it not; . . . and they loved Satan more than God. . . .” (Moses 5:13.)

As God’s revelation of himself to Moses was not the first, neither was it the last. In the meridian of time Jesus Christ, the Firstborn Son of God in the spirit, came to earth as God’s Only Begotten Son in the flesh. One of the purposes of his coming was to reveal himself and his Father. This he did in no uncertain manner. Paul understood and declared this when he said that Jesus was “the express image of his [Father’s] person. . . .” (Heb. 1:3.)

To those who, at the time of his triumphant entry into Jerusalem, inquired, saying: “. . . who is this Son of man? . . . Jesus . . . said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me.” (John 12:34, 44-45.)

In the upper chamber, in response to the request of Philip, “Lord, shew us the Father, . . . Jesus saith unto him . . . he that hath seen me hath seen the Father. . . .” (John 14:8-9.)

These teachings were plain enough to convince men in the apostolic

church that Jesus was a true revelation of the same true and living God who had revealed himself to Adam and to Moses.

But men in the meridian of time were little different than they are now or than they were in the days of Adam and Moses. They loved Satan more than they loved God, and when Satan came among them and, through his pagan philosophies and other sophistries, taught them “believe it not,” they believed it not. By 325 A.D. an apostate church had sunk, in its understanding of the true and living God, to the confusion evidenced by the Nicene Creed. In this awful darkness men strayed until the nineteenth century.

Then, in his infinite mercy, “knowing the calamity which should come upon the inhabitants of the earth” if they did not come to an understanding of and faith in the true and living God, which would induce them to “seek . . . the Lord to establish his righteousness,” God revealed himself anew.

As in times past he had chosen to reveal himself to Adam, Moses, Jesus, and others, so now in this last dispensation he selected Joseph Smith. When God took him in hand, Joseph was to the world but an obscure youth. But to God he was no stranger. In the heavens he had been chosen by the Lord and foreordained to be the mighty prophet of the latter-day restoration.

When this boy prophet came out of the Sacred Grove in the spring of 1820, he had a sure knowledge of the true and living God, for he had seen and conversed with him and his Beloved Son, Jesus Christ.

He knew with the same certainty as did Adam and Moses that these heavenly beings were personages of flesh and bone as tangible as man’s; that God did indeed create men in his own image.

Twenty-four years later, Joseph Smith sealed with his life’s blood his testimony of the true and living God.

During this short period, having been endowed from heaven with God’s priesthood, he had, under divine direction, established The Church of Jesus Christ of Latter-day Saints, which church through him had received anew the divine commission to declare the true and living God in all the world to every creature. (See D&C 68:8; 112:28.) This is the mission of The Church of Jesus Christ of Latter-day Saints, and this it is doing with all its might.

And now, my beloved brethren and sisters, in and out of the Church, all you who are within the sound of my voice, as one whose obligation and honor it is to bear witness of the true and living God, I testify to you that



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to know him, their knowledge and faith will work in them a transformation that will bring peace not only to themselves but also to this troubled world. For the key to peace, for individual men and for nations, is the knowledge of and faith in the true and living God. The only alternative

to peace obtained in this manner is more contention and strife, which will eventually culminate in the destruction foretold by the prophets. God grant that we may choose peace, by seeking and finding the true and living God. I humbly pray in the name of Jesus Christ. Amen. ○

## Meet Joseph Smith



President Paul H. Dunn

*Of the First Council of the Seventy*

● My brothers and sisters, both seen and unseen throughout the world, this is a wonderful occasion.

Sister Dunn and I are currently residing in Cambridge, Massachusetts. It is steeped in American tradition. It was the dwelling place for the Washingtons, the Franklins, the Reveres, the Hancocks. The story is told there of a dialogue that was supposed to have occurred between Mrs. Paul Revere and her husband. It is reported that she said: "I don't care who's coming to-night. It's my turn to have the horse."

I am grateful, my brothers and sisters, for my turn here, to bear solemn witness to things that are very close to my heart, and which I believe completely.

One hundred thirty miles north of Boston is one of the most beautiful places I have ever seen. Nestled in the rolling green hills of Windsor County, Vermont, is the birthplace of a prophet of the Lord—Joseph Smith. On the grounds of the original homestead stand two buildings housing a bureau of information and a religious display center.

Recently on one of our trips to the memorial we had our young daughter Kellie with us. She has been there many times and is always noticeably affected by the inner peace and spirit that prevails. She never leaves that building without signing her name in the guest book provided for visitors and

giving her evaluation in the column provided for comments. (Incidentally, another column asks if you would like more information about the Church. We have received over forty referrals from her already.)

On this particular day she wrote: "The Church is the greatest thing in my life." My wife and I were obviously filled with joyful emotion. Why? Because the Church and the gospel with its ordinances is a "way of life," and by following its teachings we as a family are finding the true joy and happiness we all seek.

It was just 150 years ago this spring that a young lad with simple faith asked a very important question: "Which church is right?" That beautiful spring morning in 1820, God the Father and his Son Jesus Christ revealed themselves to a young boy whose name will never perish. That boy was Joseph Smith, the first prophet of this dispensation.

For the past two years we have been living in New England and have spent a great deal of time at the birthplace of the Prophet. The Lord has hallowed that spot, and each time we gaze upon the granite shaft that pierces the sky over the place where he was born, our hearts fill with joy and the Spirit whispers to us, "He was indeed a prophet."

One of the best gifts I could give you this morning is an opportunity to know the Prophet Joseph Smith a little better. I shall not undertake to explain to you the accomplishments of Joseph Smith, but I want to tell you about the man, the Seer, and the Prophet. I think it is important that we know the how and why of his life, for to do so is to increase our understanding and appreciation of this "prince of our present dispensation," even Joseph Smith, the man of whom Brigham Young said: "Jesus Christ excepted, no better man ever lived."

A life that has become a candle of the Lord is a life that all would wish to see more clearly. Such a life was Joseph Smith's—a life given in the service of others and a life of love. We declare that he was, without a doubt, one of the most noble sons of our eternal Heavenly Father.

He was a tall, well-built man, over six feet in height and about 210 pounds. He had a light skin, light hair, and blue eyes that could gaze into the heart of any man. He was as quick as a squirrel, strong as a lion, and mild as a lamb. One young man said of him that "he wore no whiskers, and that altogether, he presented a very formidable appearance, being a man of gentlemanly bearing." A young lady said that there were no pictures

of him in existence that can compare with the majesty of his presence. His wife said no one could capture his true countenance because his expression and countenance changed with his moods.

As one looks more deeply into his personality, experiences, and character, one can see a remarkable blend of Christ-like qualities. His peers spoke of his solemnity in sacred moments, yet are much pleased at his prophetic wit, his love of music, poetry, drama, and, very notably, his hearty laughter. They were continually amazed at his versatility in changing pace. He could move from studying the scriptures or any of his four foreign languages to playing ball, wrestling, jumping at a mark, and back again to studying. All people could recognize his easy jovial appearance when he was engaged in activities of fun, but they were quick to note his dislike of anything that was degrading or vulgar.

He could reprove betimes with sharpness and always showed forth afterwards an increase of love. "I am determined," he said, "while I lead this church to lead it right."

Joseph Smith was a rugged and free outdoor man. He delighted in physical work and taught that it was a God-given principle to keep our bodies strong. During the building of the Nauvoo Temple, he would often work in the rock quarry. Many people learned of the restoration of the gospel while working at his side in quarry, in the forest, or the hayfield.

Joseph Smith had a strong and abiding testimony of Jesus the Christ and never let an opportunity pass in which he could tell others of the knowledge he had. When he spoke, he seemed to shake the very earth, and the people said that he had the appearance of one that was heaven borne while preaching. Not only did he speak with the Spirit, but the records show that at one time or another in his life he possessed every spiritual gift, and one of his most profound teachings was uttered in these words when he said, "I have made this my rule: When God commands, do it."

In carrying out God's commandments, Joseph possessed the rare Christ-like combination of what Carl Sandburg called "velvet and steel" which can move people with gentleness, meekness, and love unfeigned, without threat or force. If the world would only learn God's commandments and live like Joseph Smith, what a wonderful world this would be.

President McKay often told us that we become like what we love. Joseph loved Christ and became like him. He said, "I want to become a smooth shaft in the quiver of the Almighty," "My



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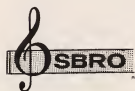
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voice is always for peace," and "Jesus Christ is my great counselor."

He was a man, like any of us, but unlike us today, he endured unspeakable suffering and persecution. He was driven from four states, lost six children in birth; was tarred and feathered, was poisoned; yet he led his people with great courage and said, "I cannot deny what I know to be true."

Brigham Young said that he lived one thousand years in 38, and although he was mobbed and beaten, Lydia Baily said, "His face shown with the mellow radiance of an astral lamp."

He led like Moses, spoke like Peter, and wrote like Paul. Wilford Woodruff said, "His mind, like Enoch's, expands as eternity, and God alone can comprehend his soul."

In knowledge and understanding of the gospel, he was unsurpassed. Joseph Smith left on record fifteen hundred statements that spoke of the future. Many hundreds of these have already come to pass, and in our own lifetime we will see the fulfillment of many more. You may pick at random any of his writings and find more about the last days than in the entire Bible. His writings, letters, and spoken words are so extensive that it seems almost impossible that one man could do so much in so little time. The Book of Mormon, the books of Moses and Abraham, and the Doctrine and Covenants, all of which he recorded under revelation, total 830 pages, and his own history, speeches, and minutes total over 3,200 pages.

We have been called the happiest people on earth, and much of our happiness comes from living the truths revealed to us by Joseph Smith.

If any man was taught by God and angels, Joseph Smith was that man. He was a spiritual amphibian, with one foot on earth and one foot in heaven. Edward Stevenson says, "He possessed an infinity of knowledge." And Wilford Woodruff said, "He seemed a fountain of knowledge from whose mouth streams of eternal wisdom flowed." Parley P. Pratt said, "He could gaze into eternity, penetrate the heavens, and comprehend all worlds."

Joseph Smith taught that this great nation of America was a choice land that came into being under the Lord's direction, and he bore a strong testimony of the divine importance of the work done by the founding fathers of this great country. He said, "The Constitution of the United States is a glorious standard; it is founded in the wisdom of God. It is a heavenly banner; it is to all those who are privileged with the sweets of its liberty, like the cooling shades and refreshing waters of a great rock in a thirsty and weary



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land. It is like a great tree under whose branches men from every clime can be shielded from the burning rays of the sun." (*Documentary History of the Church*, Vol. 3, p. 304.)

He never asked for a light load, but rather he prayed for a strong back; and he was indeed a prophet, for his constant plea was: "Oh Lord, what shall I do?" Those who listened to his prayers marveled at the spirit he presented and learned in their own lives that the heavens could literally be opened. They understood what he meant when he taught: "It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another." (*DHC*, Vol. 6, p. 305.)

Someone has said that the greatest of all discoveries is when a man discovers God. Joseph Smith made available to the world, with no exceptions, the true nature and knowledge of God, a personal and loving Father. He

taught that God is our Father and that Christ is not only his Son, but also our elder brother. The Christian churches of the day said, "We believe in God," but Joseph Smith said, "I saw God and Christ and they did in reality speak to me." He was persecuted for saying that he had seen a vision, yet it was true. Not only has he made known to us that God exists, but also that he is ever willing to answer our prayers.

Prayer is the soul's sincere desire, says a great hymn, and if Joseph Smith gave us nothing else, he set the example whereby we could have our desires fulfilled and our hearts made clean and pure. Thus, on his way to Carthage before he was martyred, he said, "My conscience is void of offense." "I am not afraid to die." He spoke as a man whose life could stand inspection before the Master.

On that fateful day in 1844, he was killed by a mob of about 150 men with painted faces. At the time of his death

it was written, "The blow that subdued Joseph Smith has palsied the arm of Mormonism. They will now scatter in the four winds and gradually merge in the great mass of society." (*Boston Globe*, June 27, 1844.) This congregation today and the millions in our listening audience refute those words.

The enemies of God were sure that by killing the Prophet, they had destroyed the truth; yet it lives, greater and stronger with each passing year. It is indestructible, for it is the work of God, and knowing that it is the work of God, we know that Joseph Smith, who was God's chosen servant, is a prophet, holy and true, for he said, "I obtained power or the principles of truth and virtue, which will last when I am dead and gone."

It is my personal witness that he was and is a prophet. His mantle fell upon succeeding prophets and rests upon the shoulders of Joseph Fielding Smith today. In the name of Jesus Christ. Amen. ○

## An Unwavering Faith



Elder Delbert L. Stapley  
*Of the Council of the Twelve*

● My dear brethren and sisters and friends: I am grateful for the introduction to my theme by our beloved Brother Dunn, who has just spoken. The following scripture from the writings of the apostle James will serve as the theme for my discourse. He said:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

"For let not that man [he that wavereth] think that he shall receive any thing of the Lord."

"A double minded man is unstable in all his ways." (Jas. 1:5-8.)

Joseph Smith, a modern prophet, had his faith tested as a boy when he watched the members of his family become influenced by the conflicting doctrines the revivalists of his day were preaching.

The promise of this scripture prompted him to "ask of God." His earnest prayer led to the restoration of Christ's church in this last dispensation of his providence to man. The application of this quote is not restricted. God is no respecter of persons. (See Acts 10:34.) This promise is open to everyone earnestly seeking light and truth.

President David O. McKay has said:

"Faith is manifested in works; and that is what wisdom is, the application of knowledge to daily life and the performance of good deeds . . . wisdom never comes by chance; it requires effort and its source is God. If I were to ask you to name the soul's greatest achievement, I would have you answer wisdom, not knowledge. You may get all the knowledge in the world, but if you lack wisdom, you might be as a high powered engine without balance."

Wisdom, then, is putting knowledge to proper use.

In these latter days God has admonished his people to seek wisdom:

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best

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books words of wisdom; seek learning, even by study and also by faith." (D&C 88:118.)

How can meaningful wisdom be acquired except by prayer and an unwavering faith? If we find it necessary to analyze, evaluate, and question our faith without end, do we really have faith? Is it steadfast and unwavering? Do we observe the laws of God without measuring their pros and cons? Having an unwavering faith is applying a specific principle to daily living. Let me illustrate:

Each person who commits himself agrees, if he has the habit, to give up the use of tobacco. He sees others around him using it and has to be strong in his desire to overcome the habit. So he applies himself to that resolve by sheer determination of will.

Later he thinks about the temptation, but he can live next to it and not yield to the temptation. He gains a satisfaction in keeping his pledge, and it isn't a problem anymore. The principle is there; he recognizes it and is able to live it.

Finally, with assurance, he says, "What principle?" He no longer has to reevaluate. It is just the way to live.

There are many references in the scriptures to those having unwavering faith. One is Abraham, whom God commanded to offer up his only son Isaac as a sacrifice to the Lord. Abraham made the preparations, took Isaac to the land of Moriah, built an altar upon a mountain, and was ready to sacrifice him, but an angel forbade him, saying:

"Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." (Gen. 22:12.)

Another example is the prophet Noah, who lived in the days when the wickedness of men caused the Lord to "repent" for having created man. The scriptures record: "But Noah found grace in the eyes of the Lord." (Gen. 6:8.)

Through his faithful, unwavering adherence to the counsels of God, and despite the scoffing and ridicule from the people to his warnings of their approaching destruction, Noah and his family won God's protecting power and were the only ones saved from the flood.

The apostle Peter wavered in faith when, at the Lord's bidding, he walked toward him on the water.

"But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried . . . Lord, save me.

"And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith,

wherefore didst thou doubt?" (Matt. 14:30-31.)

Darkness cannot be taken into a lighted room any more than doubt can be created in a heart where true faith exists.

The comparison the Lord makes between the wavering soul and the wave of the sea driven with the winds and tossed has touched the lives of many. Most of us have seen the calm seas, and at other times the damage caused when the winds become intense and the waves rise and become powerful, destructive forces. A parallel can be drawn to the buffetings of Satan. When we are serene and on the Lord's side, Satan's influence is not felt; but when we cross over and are deceived by the winds of false doctrine, by the waves of man-made philosophies and sophistries, we can be drenched, submerged, and even drowned in the depths of disbelief, and the Spirit of the Lord driven completely from our lives. These deceived and wavering souls cannot, because of their incontinence, expect to receive anything of the Lord.

Those who have knowingly sinned against God's commandments are tormented by the buffetings of Satan until, through sincere repentance, a forsaking of sin, and the reordering of their lives to the divine will, there is a cleansing of soul and a feeling of forgiveness for their transgressions. Those renewed in faith testify that the period of their sinning was the unhappiest time of their lives. Paying the penalty for their mistakes has strengthened them to resolve with an unwavering faith to follow an undeviating path of righteousness.

The trends today are away from gospel teachings. If these trends continue, destruction will result, because God will not be mocked. His judgments are sure to fall upon the wicked—he has so decreed through his ancient and modern prophets.

In the midst of unrest, frustration, and increasing powers of evil to violate the principles and standards of the gospel, parents, teachers, and leaders need wisdom and judgment to cope with the disturbing problems that confront the youth of today.

An unwavering faith should be developed early in life. Solomon counseled: "Train up a child in the way he should go; and when he is old, he will not depart from it." (Prov. 22:6.)

This faith was built into the Prophet Joseph Smith in his youth. With all his heart he believed the Lord would fulfill the promise if he possessed an unflinching faith and was honest and sincere in his desire to know the truth and find the right way to God.



Too many young people are being taught concepts in school and elsewhere that do not harmonize with the teachings of the gospel of Christ. They are encouraged to find out for themselves, to try this and try that. This deviating approach permits looseness and uncontrolled appetites. The Lord has said: "... seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you." (D&C 88:63.)

This is different from following the whims of those influenced by Satan and experimenting with injurious substances or engaging in immoral practices.

Those souls who waver in faith are driven off course by listening to every doctrine dictated by the agents of evil. They lose the Spirit and drift into darkness of mind and often end up as apostates to truth and righteousness. All of us should strive to follow the counsel of Paul: "Let us hold fast [to] the profession of our faith without wavering..." (Heb. 10:23.)

Our duty is to prepare our hearts in righteousness, forsake iniquity, cleanse our souls of evil, not become beguiled by enticing and flattering words or the vain deceits of designing men who would lead us down the paths of misery to destruction.

Is man so wise, so vain, and so self-centered that he does not require divine aid? The wisdom of the world is foolishness with God. (See 1 Cor. 3:19.) Yet man, in his own considered importance and self-sufficiency, thinks he can successfully get along in life without God's help. We must remember that a man can do nothing for himself unless God directs him in the right way, and the priesthood is for that purpose.

The self-sufficiency that comes from man's personal development, advancement, and accomplishments in all fields of learning often causes him to forget the source from which all this knowledge is released to his understanding. Mankind cannot forget God and survive. To forget God is to forsake him, and to forsake him brings his judgments upon an unrighteous people.

For any person, young or old, the only way to learn what is right and to determine the proper course to follow is to "ask of God, that giveth to all men liberally, and upbraideth not."

God does not upbraid anyone who earnestly and humbly seeks him in faith and prayer for wisdom and guidance. He welcomes it. He is our Heavenly Father. He wants to help us if we will only ask and listen to him; but in asking, one's spirit and attitude must be right to obtain an answer.

Faith in God brings peace to the soul and an assurance that he is our Eternal Father into whose presence by prayer we can go for comfort and guidance.

The final verse in the topic quotation gives us the description of the person who is likely to waver. "A double minded man is unstable in all his ways." (Jas. 1:8.) To avoid being a double-minded, unstable person, the Lord has designated the path to follow.

"No man," he said, "can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.)

If we lack wisdom and ask with an unwavering faith and with an eye single to the glory of God, we will have a body filled with light that comprehends all things. (See D&C 88:67.) Anything less than this pales into insignificance.

God has not left us alone to face the powers of evil. He has prescribed the way to free us from the stratagems of Satan.

Don't we all, through the Savior's sacrifice, require his intervention with our Eternal Father and his help to achieve salvation, exaltation, and glory?

He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.)

I testify there is no other way into the kingdom of God, for the Savior said, "... seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

The apostle Peter wisely admonished:

"Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist stedfast in faith. . . ." (1 Pet. 5:6, 8-9.)

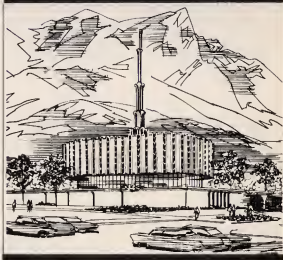
Living the gospel of Christ is man's only path of safety in this turbulent and sinful world. We do have a discordant wavering multitude to whom nothing seems right. There are too many voices attempting to steady the ark of the covenant.

The Prophet Joseph Smith and his brother Hyrum sealed their testimonies to the truthfulness of God's latter-day work with their life's blood, which act fulfills a statement of the apostle Paul to the Hebrew saints:

"For where a testament is, there must also of necessity be the death of the testator.

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men are dead: otherwise it is of no strength at all while the testator liveth." (Heb. 9:16-17.)

I humbly encourage all listening who earnestly and sincerely desire to know God's will to study the gospel plan of his Son, Jesus Christ. Pray about it and put this promise of James to the test. I assure you that God will not fail to give you an answer. The warmth of the Spirit will enter your soul and peace and contentment into your heart.

I repeat again the statement by the apostle James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord.

"A double minded man is unstable in all his ways."

I humbly pray, my brothers and sisters, that we will be faithful and

true to our trusts, walking always in obedience to the commandments. I know The Church of Jesus Christ of Latter-day Saints is true. I know the gospel is true. I know that the gospel is the power of God unto salvation. I know that we are divinely led today and that the Church invites sincere, faithful children of God of all ages and nationalities to come unto Christ and prepare themselves worthily to enter his kingdom. May we all have a desire to do so, I humbly pray in the name of Jesus Christ. Amen. ○

## The Birth of Truth



Elder Hugh B. Brown

*Of the Council of the Twelve*

● My brethren and sisters, it is a joy to be home again. After a globe-encircling journey, which results often in a better understanding of the peoples of other lands and cultures, I return with an increased appreciation of our own beloved America, its freedoms, and its opportunities.

It is my impression also that people of all lands and cultures have an increasing hunger for truth and an open-minded attitude toward new truths. Thinking men everywhere are seeking for light. There is, in fact, a world-wide quest for truth.

Leaders in both religious and scientific fields are asking for a revival of learning and a broad-minded attitude toward truth—wherever it may be found. Let me remind you, however, that broad-mindedness too often is nothing but a flattening out of high-mindedness!

The good life is a life that is pursued intelligently, toward the cultivation of genuine spirituality that is grounded in faith and knowledge, that is dedicated to truth.

Faith is the ground of all religion, but there is no special virtue in blind

faith. Only faith that is grounded in a courageous search for truth is worthy of the student. We should reject every temptation to irrationality, overcome every inclination to disregard or distort the facts, avoid the extremes of fanaticism, and above all else, demand the truth. Here is the firm foundation for our religion—a religion that describes the glory of God as intelligence and proclaims that man is saved no faster than he gains knowledge.

Just as the truths of science must be tested and verified by reason and factual investigation, so the moral and spiritual truths which the world is seeking from its prophets must be proved and validated in the experience of men. In his search for truth, every man must be true to himself. He must answer to his own reason and to his own moral conscience. Anything less than this would betray his dignity as a human being and a child of God. True dignity is never won by place, and it is never lost when honors are withdrawn. Especially in the realms of spiritual and religious endeavor where faith ventures into untried fields, truth must meet the test of unbelief and en-

dure the fires of persecution, opposition, rejection, and hatred. Truth crushed to earth shall rise again.

Perhaps it was this thought of the permanence and eternal endurance of truth which prompted Oliver Wendell Holmes to write his illuminating poetic essay on "The Battle for Survival of Newborn Truths." He said:

"The time is wracked with birth pangs, Every hour brings forth some gasping truth,

And truth, newborn, looks a misshapen, and untimely growth,

The terror of the household, and its shame,

A monster coiling in its nurse's lap

That some would strangle, some would only starve,

But still it breathes, and passed from hand to hand,

And suckled at a hundred half-clad breasts,

Comes slowly to its stature and its form,

Calms the rough ridges of its dragon scales,

Changes to shining locks its snakey hair,

And moves transfigured into angel guise,  
Welcomed by all who cursed its hour  
of birth  
And folded in the same encircling arms  
That cast it like a serpent from their  
hold."

Let us discuss some newly revealed truth—truth that has had just such a reception and experience as the poet mentions, for it was thought to be "a misshapen and an untimely growth." Yet it is coming to its stature and its form, and its truth will move transfigured yet into angel guise.

The somewhat melancholy history of the past seems to have been a necessary forerunner to those great events which we now proclaim. The passing of the sun of time beyond the meridian, after the crucifixion of Christ, was followed by the twilight and the sunset, and then centuries of darkness, after which the signs of dawn appear. The morning breaks, the shadows flee.

How gloriously the Lord has kept his promise that in the latter days he would pour out his Spirit upon all flesh!

What a marvelous age is this in which we live! What tremendous advancement has been made within the last 150 years!

In the fields of communication and transportation alone, we have made such strides as would cause our ancestors, if they could come and see us, to say that we were gods. They would be stunned by radio and television and the marvelous achievements of science, the harnessing of electricity and other powers by which we bring to servitude the great forces of nature which in their day men feared and were wont to worship.

But lest we be given to boasting of these great events and achievements, we should be reminded of how they are being used, and of what is happening in this world of ours by the very things which our civilization has produced. Hunger and want, misery and woe seem to be spreading through the world, threatening the very civilization that has made these things possible. It seems that God's great plan included work for a wrecking crew, to tear down the old structure and make room for that which is to come. But let not those who are responsible for these things be comforted in this thought, for God has said: "It is impossible but that offenses will come; but woe unto him, through whom they come!" (Luke 17:1.)

But are we to look for great advancement in these fields of human thought and activity alone, where material things seemingly are glorified

and the spiritual things forgotten? Or may we expect in fields of moral growth and spiritual enlightenment to find new truth and revelation from God? When he said he would pour out his Spirit upon all flesh, I think he did not intend to limit his inspiration to those who are working with material things alone, for in the spiritual realm, too, there is need for something new.

You will remember when Peter and John went up to the temple at Jerusalem and came to the gate called beautiful; the man who was lame, sitting there, asked alms of them; and Peter, turning to him, said: "Silver and gold have I none; but such as I have, give I thee; In the name of Jesus Christ of Nazareth rise up and walk." (Acts 3:6.)

The scriptures tell us he was healed, and he leaped and he shouted for joy at his deliverance. Then a crowd gathered in wonder and amazement, and Peter told them that what was done was not of their own power or holiness, but it was done in the name of Jesus Christ. Then he said to the multitude:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you: "Whom the heaven must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

The apostle Paul said that in the dispensation of the fulness of times he would gather together in one all things in Christ, both which are in heaven and which are in the earth, even in him.

You will remember, too, as the eleven stood with the Master out near Bethany where they saw a cloud envelope him and take him into heaven, two angels stood by in white apparel and said to those who were assembled: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

We refer again to that marvelous prediction of John, who, while banished on the Isle of Patmos, had a vision and said: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

"Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia. . . .

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about . . . with a golden girdle.

"His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

"And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

"And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

"I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen. . . .

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." (Rev. 1:10-19.)

Thus spake the Son of God to John the apostle.

In the spring of 1820, concerning which you have heard something this morning already, just 150 years ago, God, our Father, revealed himself to man. He considered the occasion and the message of such great importance that he came personally from the heavens and brought with him his Only Begotten Son, and together they spoke to this young man and to all of us. Since that time others have come, other revelations have been given. The Angel Moroni and Moses and Elias came. Peter, James, and John, John the Baptist, Elijah, and others. They have spoken to men and commissioned them, and men are again communing with God.

Now, I am not unmindful of the fact that such a declaration as this is met not only with incredulity and disbelief, but also with antagonism and anger. Men have employed against this truth the self-same weapons as the adversary has always used in his battle against the truth.

Here again was truth looked upon as a misshapen and untimely growth. And yet, I ask all Christians who believe the Bible, do you doubt the words of Saul of Tarsus, who said that on his way to Damascus to persecute the saints, he saw a light which blinded him, and he heard a voice? He asked, "Who art thou, Lord?" And the voice replied: "I am Jesus Christ whom thou persecutest." (See Acts 9:5.)

I say Christians believe that record, and yet they say God cannot speak to men. They who believe the Bible ac-



cept the record which tells us of the appearance of Moses and Elias on the Mount of Transfiguration and that Peter, James, and John were there and saw them in the presence of the Master. Moses and Elias, mind you, had lived hundreds of years before that time, and yet men say: "Yes, we believe the Bible where it tells of that. It was done once, but it can't be done again."

I repeat: Why should men think it a thing incredible that God should speak to men? Has not that been his method throughout the ages? Do we not need him? Have our civilization, our science, and our boasted learning made us independent of him?

Our declaration to you today is but introductory, and though he came, and with him God the Father, and following them these others whom I have briefly mentioned—all of this is but an introduction to what is yet to come.

In the afterglow of Easter, listen to the Lord's promise: "For I will reveal myself from heaven with power and glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." (D&C 29:11.)

And again from Matthew: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." (1 Thess. 4:16.)

This declaration that the Savior will come again is made to you, my brothers and sisters and friends, in the spirit and by the power which gave these truths to man, and in his name I declare to you that I know, as I know

I live, that this is true. It is the most hopeful and the most glorious announcement and promise that has been made in all the history of the world, save only that which was made by the angels to the shepherds on the hills of Galilee when Christ was born.

Let us continue to search for truth in all fields of human interest and endeavor—"Till the war drums throb no longer and the battle flags are furled in the parliament of man, the federation of the world"; till the Prince of Peace shall come and assume his rightful place as King of kings, and there will be universal peace for 1,000 years.

I pray that we may be individually preparing ourselves to meet him when he comes, for come he will, and that much sooner than we think. Of this truth I testify to you in the name of Jesus Christ. Amen. ○

Sunday afternoon session, April 5, 1970

## The Role of a Prophet



Elder Mark E. Petersen  
Of the Council of the Twelve

● It is a great privilege to worship with you here, my brothers and sisters and friends, on this the Lord's Sabbath day.

The conference of The Church of Jesus Christ of Latter-day Saints that we now are holding is the most unusual one in 19 years.

The illustrious administration of our beloved President David O. McKay has now come to a close, marking the greatest period of growth the Church has ever experienced in its 140 years of history.

Now we open a new administration under President Joseph Fielding Smith, also beloved and revered through his many years of devotion to the cause of Christ. He will be sustained formally by the vote of the people tomorrow, as the tenth President of the Church.

The President of The Church of Jesus Christ of Latter-day Saints is more than a president. To us he also is chosen to be a prophet of God in the same sense in which Moses, Isaiah, and Ezekiel were called. These ancient prophets were revelators. By current revelation they received up-to-date, divine guidance for the people.

In this same sense we accept the President of our Church. He too is a revelator. Through him modern revelation is made available to help us meet the many serious problems of life.

Most people of today, whether Jewish or Christian, regard it as strange that we make such claims for the President of our church.

"A prophet?" they ask with an inquiring look. "A prophet? And what is a prophet? Can any modern man be

a prophet? Were not prophets confined to Bible times?"

These indeed are proper questions. They should be asked and they should be answered.

Our best explanation may be given by reviewing what the Bible itself says about prophets. Such servants of God were most important in ancient times. In fact, the whole program of the Lord's dealings with his people centered about them. So well established was this procedure that one of them said, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

The entire pattern of the Bible, as shown in both Old and New Testaments, reflects this important fact.

Whenever God had a people on

earth whom he recognized as his own, he provided constant guidance for them, and this guidance was by divine revelation given through living prophets.

These revelations were compiled, and together with the history of the times, they became scripture. This is how we obtained our Bible. The volume of scripture grew with each new prophet. In this way we obtained the books of Moses, Joshua, Samuel, Isaiah, Ezekiel, Malachi, and all the others making up our Old Testament.

It was the same in New Testament times. Here again are sacred writings, those of Matthew, Mark, Luke, and John, the Acts, the Epistles, and the book of Revelation, all originating according to the Lord's pattern, even as in Old Testament times.

But was this actually characteristic of the Christian church? Is it true that there were Christian prophets as there were Old Testament prophets?

The apostle Paul taught that Jesus placed in his church both Christian apostles and Christian prophets for the guidance of the members and for the work of the ministry.

But where are the Christian prophets today? Has God altered his pattern? Has the Almighty changed? Or is he still the same yesterday, today, and forever? And if he does not change, can we say that his procedures change?

Remembering that his pattern is the same, we of today should ponder carefully the sacred words given so long ago and ask ourselves why they should not apply today. Recall those words if you will:

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

Some of the great Christian reformers recognized this principle. They knew that God dealt with his people through prophets in ancient times and acknowledged their own lack of divine guidance.

Martin Luther, for example, said that the spiritual powers of early Christianity had been completely destroyed or lost and that Christianity as it was given by the Savior was no longer on the earth.

John Wesley taught that revelation and other spiritual gifts ceased to exist from what he called that "fatal period when Constantine called himself a Christian."

Roger Williams was equally outspoken and said:

"There is no person on earth qualified to administer any Church ordinances; nor can there be until new apostles are sent by the great head of the Church, for whose coming I am seeking."

Thomas Jefferson, though not a cleric in the usual sense, was a great student of Christianity. Even he acknowledged the loss of the original gospel and said that he looked forward to "the prospect of a restoration of primitive Christianity."

Many other thoughtful students of scripture have reached the same conclusion. They have sensed an absence of revelations and other spiritual gifts known so well to ancient Christianity. They also look forward to a restoration of those gifts.

But what encouraged them to believe there would be such a restoration? Was it foretold in Holy Writ?

The Bible teaches that Christ will come again and says that a great new revelation from God is to precede that event, even a restoration of the original gospel, which then is to be preached to the entire modern world.

That new revelation from God would include a modern visitation of angels. The Bible says, a thing regarded as something very strange indeed by most people of today. Yet it is God's way, not man's, that should concern us.

But to whom is this new revelation to come? Will it be given to those who do not believe in modern prophets and revelation and who deny the modern visitation of angels? Would it come to people so unbelieving and so sophisticated that they would refuse to accept the principle of divine intervention?

In the past, when there were no prophets to receive his word, God raised up new ones to bring about his purposes.

By the time the Lord was ready to bring Israel out of Egypt, the people had been without prophets for 400 years and had turned away from the truth. Therefore, when God prepared to bring them back to the holy land, it became necessary for him to raise up a new prophet in the person of Moses, for none of the Israelitish leaders of that day could qualify.

When a forerunner was to be chosen for the mortal ministry of Christ, God did not choose him from among the members of the Sanhedrin. They were unbelieving also and therefore not worthy to receive new revelation. Therefore, he raised up John the Baptist, a new prophet, who could prepare the way for the Lord.

In our day, when the predicted new revelation was to come as forecast in the scripture, again there was no prophet on the earth to receive it. No one believed in modern prophets. So what could God do? He raised up a new prophet in the person of Joseph Smith, who received the great new revelation. As part of it, he was visited

by holy angels, as the Bible foretold. And why did angels come to Joseph Smith? Certainly not to satisfy his curiosity! Those angels came to him to ordain him and confer upon him divine authority and thereby qualify him to serve. In this way the restoration of the gospel was accomplished.

But this was more than a century ago, and Joseph Smith has passed to the great beyond. Others have taken his place. Each of his legal successors, however, was likewise appointed by the Lord as a prophet, a seer, and a revelator to carry on the work.

Joseph Fielding Smith, who is our President today, and who will be formally sustained during this conference, is likewise a divinely appointed prophet of Almighty God, and we so sustain him.

When the Lord reestablished this ancient pattern in our day, he gave a commandment to the members of the Church with respect to their President. Said he: "... thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me.

"For his word ye shall receive, as if from mine own mouth, in all patience and faith." (D&C 21:4-5.)

In other words, the modern prophet became a mouthpiece for God, even as was Moses.

And then the Lord added one more thing. He said that if any receive his word with a doubtful heart and keepeth it with slothfulness, they shall have no reward. But to those who gladly follow the teachings of the modern prophet, the Almighty said:

"... his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disburse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:5-6.)

This is why we Latter-day Saints have prophets. And this is why we sustain Joseph Fielding Smith as a prophet and a seer to our people, which we do joyfully and with all our hearts.

This procedure should not seem strange to those who know the scriptures. It is merely a reestablishment and a continuation of the unchanged but long-forgotten Bible pattern.

And so we say:

"Come, listen to a prophet's voice  
And hear the word of God,  
And in the way of truth rejoice,  
And sing for joy aloud."

—Hymns, No. 46

What we say here is no fantasy. It is stern and solemn reality. The heavens have been reopened. God once again converses with man.

As Moses saw God and talked with him face to face, so Joseph Smith saw God and talked with him face to face.

As Isaiah guided his people under the light of heaven, so David O. McKay guided his people under the light of heaven. As Peter, James, and John directed the work of the early Christian church, doing so as Christian prophets and Christian apostles, so Joseph Field-

ing Smith, Harold B. Lee, and Nathan Eldon Tanner direct the work of the restored Church of Jesus Christ, doing it also as Christian prophets and Christian apostles.

It is all a great reality. The gospel has been restored in our day, and it is now offered freely and without price to all mankind; and it is given through the instrumentality of prophets of God, prophets who have received the revelation of God and who walk under his guidance and inspiration.

We invite all men to partake of this

great gospel. We declare it to be God's truth. We realize what Paul said about preaching false doctrine, and we declare our message in all soberness. What we say is true.

God has spoken again from the heavens. He has raised up new prophets in the earth, and we meet together here in the presence of his latest chosen prophet, seer, and revelator. May we follow his direction and sustain him with our hearts and our hands, I earnestly pray, in the name of the Lord Jesus Christ. Amen. ○

## Principles and Promises



President A. Theodore Tuttle  
*Of the First Council of the Seventy*

● Brothers and sisters: President Lee has said we don't need more prophets to speak—we need more ears to listen.

We are about ready to listen, aren't we? I think we have come to this conference a little more attentive. Isn't it interesting what a difference even six months can make in our willingness to listen. Our situation is somewhat similar to that in the Book of Mormon, when the people had reached a state of "awful wickedness." Nephi then records:

"Now this great iniquity had come upon the Nephites, in the space of *not many years*. . . ." (He. 7:6. *Italics added.*)

With the challenges we face today, it ought to be very comforting to read again what the Lord said to Enoch about our day.

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance. . . .

"... but before that day . . . the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve." (Moses 7:60-61.)

Likewise, in Section 38, after warning the Saints of tumultuous days, the Lord said:

"... but if ye are prepared ye shall not fear." (D&C 38:30.)

In the world there will be no peace. Among faithful Latter-day Saints things will be better. The spirit of fear is not of God. Let us turn to the principles and promises of the prophets, and prepare so we need not fear.

How? Strengthen the home! I make several suggestions.

Observe your family home evening. Freedom from fear follows obedience to this promise. The First Presidency has said:

"... If the [families] obey this counsel, we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influences and temptations which beset them." (The First Presidency, 1915, in *Era*, Vol. 18, p. 734.)

Parents, would you develop faith in the hearts of your children? Then, pay your tithing. Rely on the promise the Lord has made.

I think it is not well known in the Church that payment of tithing has very little to do with money. Tithing has to do with faith. People do not pay tithing because they have money. They pay tithing because they have faith. When we learn that principle, then we are in a better position to understand and to obey what the Lord

"People do not pay tithing because they have money. They pay tithing because they have faith"



has said. The Lord is measuring our faith. He is not measuring the amount of money we have. Tithing will be a measure of our preparedness in times to come.

Listen to his promise:

"Behold, now it is . . . a day for the tithing of my people; for he that is tithed shall not be burned at his coming.

"For after today cometh the burning—this is speaking after the manner of the Lord—for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon.

"Wherefore, if ye believe me, ye will labor while it is called today." (D&C 64:23-25.)

Against this burning, it would seem the better part of wisdom to take out some "fire insurance." For those who say "We're not going to burn," it would be prudent to remember that it wasn't raining when Noah built the ark!

Let us prepare then by being tithed.

Parents, would you have your children gain power to combat evil influences? Live and teach the Word of Wisdom. The Lord revealed this principle in 1833. It was accepted as a commandment by the Church in general conference on September 9, 1851.

The Word of Wisdom, like tithing, is a principle with a promise.

You know the law, its prohibitions and its recommendations. There are, moreover, four promises of great significance in it: the promise of health, knowledge, strength, and life.

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint.

"And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen." (D&C 89:18-21.)

Youth, compliance with this commandment not only helps to free you from fear, but also strengthens you further to resist the use of drugs, with their hideous mind—and soul—destroying properties. Obedience to this commandment develops self-control, clarity of mind, and spiritual power. Remember, the Lord has promised and the Lord will fulfill. Keep this commandment then and ye need not fear.

Parents, would you draw near to

each member of your family? Learn to communicate with God and with one another. Hold family prayer each morning and evening; have individual prayer. Teach your children to "listen" when they pray. Learn to listen to your children. It is often true that 90 percent of our help comes from listening only. Learn to ponder. Take time to meditate.

Eliminate more of the worldly commercial entertainment now channeled into your home. In its place, learn the simple arts and develop individual skills. There is great virtue in training your boys to use building tools and your girls to use homemaking tools. This develops creativity, talent, and initiative. It gives expression to individual talents and encourages thrift and industry.

Train your children to work. I believe in the gospel of work. Train them to assume responsibility. Provide opportunity for service to one another and to their parents. Chores are blessings in overalls. Their value remains long after the duty is done.

Organize activities that bring parents and children together. Working together is more fun than working alone. Learn also to play. Play together as families. Make your family a strong, united unit of the Church.

We had better be organized as families. We had better be able to meet trouble. There will no doubt be plenty of it ahead of us. We had better be prepared—so that we need not fear!

All of this prepares us against the days foretold in the scriptures.

When I was a little boy, I used to go from our house up to Halls' to get milk each morning. I had heard about the "burning" predicted in the scriptures. I once wondered how we could be burned. I could understand how New York City or even Salt Lake City could burn up—with its buildings close together. But, I was sure that fire would never touch us. Fire couldn't possibly jump from Halls' barn across our garden to our house—not even the biggest fire I had ever seen. I felt safe in Manti.

These were a little boy's thoughts. Since then, I've learned about things that can burn without having to have buildings close together.

The Lord has said: "My people will I preserve." And, ". . . if ye are prepared, ye need not fear."

I testify that he lives to fulfill his promise. Jesus is the Christ. He will come one day. President Joseph Fielding Smith is a living prophet, and I love him and sustain him and his counselors with all my heart, in the name of Jesus Christ. Amen. ○

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# "What Is Man, That Thou Art Mindful of Him?"



Bishop Robert L. Simpson  
*Of the Presiding Bishopric*

● My dear brethren and sisters: I am grateful to my Heavenly Father for this opportunity. I want each of you to know the strength that we feel in your presence. I am sure you come to conference to receive, but I want to promise you that you also give as you come to general conference, because we are the recipients of that giving. As we look at you and as we feel your unity and your strength and your combined faith, we feel built up, and we are better able to carry out our assignments. Without that feeling, we couldn't do it, I promise you.

May I bear you my witness that I know that God lives. I know it just as surely as I stand here, and I know that Jesus is the Christ, and that Joseph Fielding Smith is a prophet of God. And because he is a prophet, those things that he says are true. Just yesterday he gave two great discourses, and one of the things that he said I shall ever remember, for it was something that was taught me even as a child at the knee of my mother. He said, "God is our Father, and we are his children." O that the world, three billion people, could listen to a prophet of God and have this firm thought, this basic and fundamental concept, as an anchor to their lives.

Not too long ago a schoolteacher, anxious to extract some participation from her class of third graders on the subject of modern-day progress, asked her little ones a simple question:

"Can anyone here name one important thing in this world that was not here ten years ago?" After a few moments of thinking, an eager and confident eight-year-old boy near the back raised his hand. His answer: "Yes—me." As humorous as this incident might sound on the surface, I am certain that Heavenly Father smiled

approvingly at the boy's response, a response that was made in all seriousness.

This lad, in my mind, is a modern-day David, for it was he who declared centuries ago:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou has made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet." (Ps. 8:3-6.)

If the world could but learn and have feelings about this one basic concept of God to man, of father-to-son relationship, many of our mortal frustrations and contentions could be greatly diminished.

Just a couple of days ago in Primary conference, we were reminded once again by the little children: "I am a child of God, and he has sent me here." This is a basic doctrine, and all mankind needs to believe it.

We seem so inclined to forget that there are certain basic and fundamental relationships within the human family that do not alter as the scene changes from one side of the veil to the other. One of those concepts, in my opinion, is the right that every child has to communicate with and obtain assistance from his father, mortal and heavenly. Each of us has two fathers—a spiritual father and an earthly father. Not only that, but I have also been taught that every parent has the right and the capacity to know and be concerned about the welfare of his children. It is an eternal com-

mission and right shared by the father of your physical body and the father of your spirit.

Why must we continually limit God, our Eternal Father, and his abilities by our own mortal incapacities, immaturities, and our earthbound, physical restrictions? Should he who has the ability to create worlds and father billions of children be denied the right to know his offspring? Of course not. Every father has that privilege. To think otherwise is inconsistent with all that we hold as basic and fundamental in life—life here, life before, and life hereafter.

May I be bold enough to suggest that your Heavenly Father knows you personally and can call you by name—yes, you plus three billion other children who share this world with you. And you can add to that family circle the billions upon billions who have lived and died since Father Adam. This thought itself is admittedly almost beyond the comprehension of mortal understanding, but please, let us not limit the Creator of heaven and earth in any way, for his powers are limitless, and the basic concept must hold that a father knows his children.

As a child of God kneels to pray, that individual must believe implicitly that his prayer is being heard by him to whom the prayer is addressed. The thought that our Heavenly Father is too busy or that our message is being recorded by celestial computers for possible future consideration is unthinkable and inconsistent with all we have been taught by his holy prophets.

It was thrilling to listen to a father relate this story about his three-year-old youngster recently, as they knelt by the crib in the usual manner for the little fellow to say his simple bedtime prayer. Eyes closed—heads bowed—

seconds passed, and there were no words spoken by the child. Just about the time Dad was going to open his eyes to check the lengthy delay, little Tommy was on his feet and climbing into bed. "How about your prayers?" asked Dad. "I said my prayers," came the reply. "But son, Daddy didn't hear you." Then followed the child's classic statement: "But Daddy, I wasn't talking to you."

Even three-year-olds have personal, private matters to discuss with Heavenly Father from time to time. But most important of all is the implicit faith that the communication is not in vain. Each word is finding its way to a Father who is not too busy, a Father who has the ability to hear, to judge, and to act for our benefit. This must be the personal faith of us all regardless of our age, regardless of our station in life, regardless of how long it has been, regardless of how grievous the confidence might be.

"... this is my work and my glory —to bring to pass the immortality and eternal life of man." (Moses 1:39.) His total purpose and plan is involved in our success. It's natural for a father to want success for his offspring. A son or daughter should want to please his parents and to help guarantee an eternal relationship with them.

"What is man, that thou art mindful of him?" A loving Father in heaven, concerned for the welfare of his child, might well answer: "Why, you are my son, you are my daughter. I love you

very much. I listen carefully each day, hoping to hear from you. I want so to one day have you back where you belong. Please share with me your innermost thoughts, your hopes, yes, and particularly your problems. I know I can help, but listen carefully, child—don't close the door when I give you the answer. I need you very much, just as you need me." And I suppose that a fitting climax to such comments that a loving Heavenly Father might conceivably utter to any one of his children could well be couched in the same language that the Savior used as he spoke tenderly through John:

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:5, 7.) What a promise!

We are children of God. He is our Father in very deed. May we revere that relationship. Without this lofty concept as the foundation of our lives, our chances for temporal happiness and true success are extremely limited; our possibility for eternal joy and exaltation is nonexistent. But with it in sharp focus and meaningful on a daily basis, we will best be able to comprehend and realize the great statement that "men are, that they might have joy." (2 Ne. 2:25.) I pray in the name of Jesus Christ. Amen. ○

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# Honesty Is the Best Policy



Elder Theodore M. Burton

*Assistant to the Council of the Twelve*

● It used to be said of a Mormon that his word was as good as his bond. Once a Mormon gave his word, you could rely on it. Even if it meant a personal sacrifice of money, time, or effort, once he gave his word you could depend on him to do as he promised. Is the same thing true today?

Honesty can take many forms, such as giving a full day's work for a full day's pay. Can one be considered honest who loafes on his job; who does not take pains with his work; who wastes time in the rest room, around the water fountain, or who stretches his lunch hour an extra 15 minutes? It is easy to compile a list of dishonest business practices that take money from an employer. We can name such things as making unnecessary personal telephone calls, coming late to work, taking home paper, pencils, postage stamps, or mailing personal letters through the company postage meter. Such practices once frowned on are almost universally accepted today with the excuse that "everyone does it." The fact of the matter is that everyone *doesn't* do it. There are still many honest people in this world.

Honesty includes more than material things. There must be honesty within the family. A man must be honest with his wife and a wife honest with her husband. Children must be honest with parents and parents honest with their children. Honesty involves loyalty to family, friends, neighbors, the community, and the nation. Honesty is a host of little things that make a person trustworthy. Honesty is a fundamental principle in the true worship of a kind, loving Father in heaven. One of the reasons the Father loved the Son so much was because he was trustworthy. Jesus said:

"Therefore doth my Father love me,

because I lay down my life, that I might take it again.

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father." (John 10:17-18.)

Jesus used the power God gave him to help others. How wonderful if that same testimony could apply to us in our dealings with others. How wonderful if we could likewise say: Therefore doth my Father love me, because I do what he asks me to do.

I devoutly wish that *all* members of The Church of Jesus Christ of Latter-day Saints could be numbered among the honest, trustworthy people of this world. Some members of the Church succumb to the world in which they live. They wear their religion on Sunday, but forget it when they enter the business world. There they become as sharp and untrustworthy in business dealings as some of their associates. You can be both successful and honest—in fact, you can be more successful as an honest man than you ever can as a self-seeking, dishonest person.

No one is born honest. No one is born dishonest. We have to be taught to be honest. We have to experience the pain, worry, and discomfort of dishonesty to know that truly, "honesty is the best policy." The prophet Alma told his son Corianton, "Behold, I say unto you, wickedness *never* was happiness." (Al. 41:10. Italics added.) Dishonest persons soon discover this. Not only does dishonesty ruin their lives, but it also brings shame and dishonor to their families. Dishonesty also brings shame and suffering to the people of the church to which they belong. Like it or not, we are all soon tarred with the same brush.

It is easy to be dishonest in little things. Few people think it dishonest to take a pencil home. The Church has about 3,500 employees. Figuring five cents per pencil, if each person were to take one pencil, such a loss would amount to \$175.00. A person who would think twice about stealing \$175.00 may never lose a moment's sleep about taking a pencil. Yet what limits dare one set for dishonesty? Little things soon amount to big things. Before we are aware, we graduate to greater sin.

The telling of a lie may appear to be a little thing, but one lie leads to another until a person's reputation is lost. Once a person is branded a liar, a cheat, or a thief, it takes a long period of repentance and restoration to bring back a reputation so easily tarnished by a careless and thoughtless act. As long as we have to learn to be honest or dishonest, why not learn to be honest?

I wish all boys could have had a mother such as I had. One day I came home eating an apple. Mother asked me where I got it. I told her I found it. She soon discovered that I had "found" it in Mr. Goddard's grocery store, and mother insisted I take it back. I protested that it was partly eaten, but at her urging I took the partly eaten apple back to Mr. Goddard and shamefully told him I had robbed his store. He phoned mother to tell her I had brought it back and said he had seen me take it, but it was such a little thing he hadn't bothered to say anything about it. It wasn't a little thing to mother. She loved us too much to have a thief in the family.

There is a phenomenon that accompanies dishonest persons. Before long they become very critical and

tend to find fault with leaders who call their attention to their unrighteousness. Instead of repenting and changing their lives for the better, they tend to justify their own misdeeds by finding fault with their leaders. The Prophet Joseph Smith said:

"I will give you one of the Keys of the mysteries of the Kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives." (*Teachings of the Prophet Joseph Smith*, Joseph Fielding Smith, comp., pp. 156-57.)

Another truism is that God does bless the righteous. Often in that moment when God showers blessings upon us most abundantly, we forget him because we no longer need his sustaining hand. I hope with our present prosperity we are not forgetting our Maker nor forgetting those practices of honesty and integrity that have made us what we are today. Helaman, a great Book of Mormon prophet, wrote:

"... behold how false, and also the unsteadiness of the hearts of the children of men; yea, we can see that the Lord in his great infinite goodness doth bless and prosper those who put their trust in him.

"Yea, and we may see at the very time when he doth prosper his people, ... then is the time that they do harden their hearts, and do forget the Lord their God, and do trample under their feet the Holy One—yea, and this because of their ease, and their exceedingly great prosperity.

"Yea, how quick to be lifted up in pride; ... and how slow are they to remember the Lord their God, and to give ear unto his counsels, yea, how slow to walk in wisdom's paths!" (He. 12:1-2, 5.)

Would it not be wise to examine our practices to see which road we are walking? Is our word as good as our bond? Are we honest in our dealings with others, even in little things?

Just because we Latter-day Saints live in a current world characterized by sharp and dishonest practices is no excuse for us to be untrustworthy. Because others lie is no excuse for us to be dishonest. On the contrary, we must be leaders of righteousness so that others may know the paths of honesty and righteousness that lead back into the presence of God the Eternal Father. The power of the priesthood is given us to lead. Those who bear that priesthood must be pillars of honesty and

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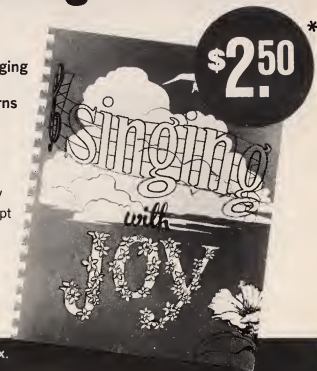
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virtue in every sense of the word. The apostle Peter spoke to priesthood leaders in this way:

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, glorify God in the day of visitation." (1 Pet. 2:9, 11-12.)

As the children of God, our lives

must be filled with good works, honest practices, and honest virtues that are characteristic of the children of God. When we take upon ourselves the name of Jesus Christ, we bear the responsibility of guarding that great name with our very lives.

To fail to honor that royal name we bear as Christians is to hold the very God we espouse to open ridicule and shame. In effect, we crucify him anew before the world.

Now we know these things are true. Like Amulek of old we know better, but often we won't listen. As Amulek said:

"... I did harden my heart, for I was called many times and I would not hear; therefore I knew concerning these things, yet I would not know; therefore

I went on rebelling against God, in the wickedness of my heart. . . ." (Al. 10:6. Italics added.)

You know as I know that the ways of God will not fail. His purposes will be accomplished and he will save us from our sins if only we will not harden our hearts.

This is God's work. We are God's children and must not fail him. Let us all then obey those teachings which we know deep down in our hearts are true. It is time to remember that Jesus truly is the Christ, the living Son of the living God. He is the Redeemer and Savior of this world. Of the divinity of his teachings and the rightness of his cause I bear my personal witness in the name of Jesus Christ. Amen. ○

## The Gospel Restored



Elder Alma Sonne

*Assistant to the Council of the Twelve*

● My brethren and sisters:

A few years ago I boarded an ocean liner in Liverpool, England. On board was a group of missionaries, returning home after serving two years or more in the missions of Europe. I noticed one of these men standing on the upper deck, looking to the eastward. He seemed a bit crestfallen. As I approached him, I said, "Are you homesick for the mission field?" "Well, not exactly," he said, "but it has suddenly occurred to me that I may never see those people again."

He had spent two and one-half years in Norway. He had made many friends, and many of them had befriended and cared for him during his period of missionary service. To leave them was an ordeal that he had not contemplated. "I may never see them again," he said.

It is a common experience with mis-

sionaries who invariably have strong attachments to the people among whom they have labored.

The Church has moved ahead since its organization in 1830. Its program has been constructive and far-reaching. The missionary spirit is still strong in its members. Most young men and many young women look forward to a missionary opportunity. They know the benefits derived from such service.

The greatest project ever launched by the Savior was when he sent his chosen apostles into the world with the injunction, "Go ye into all the world, and preach the gospel of the kingdom to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

It was a gigantic task, requiring faith, courage, and conviction.

I need not tell you that their labors

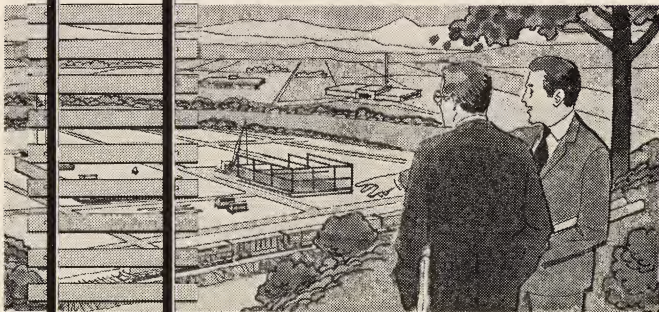
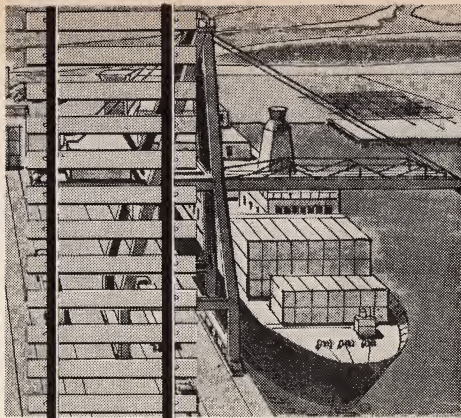
were effective. What they said and did revolutionized the world. Before many centuries had passed, the name of Jesus Christ was known all over the civilized world. Churches, cathedrals, and monuments were erected to preserve and honor his memory. A confusion, however, had arisen in these Christian churches. There were many sects, each one claiming to have the right way to salvation. There was a lack of unity and purpose.

In the blaze of the nineteenth century, Joseph Smith appeared. He claimed that the churches called Christian had broken the laws and changed the everlasting gospel. This was in fulfillment of prophecy. The obligation resting upon the Latter-day Saints is to teach the restored gospel. I feel I can conscientiously and truthfully say that the restored Church is discharging this great responsibility. Within a year after its organization



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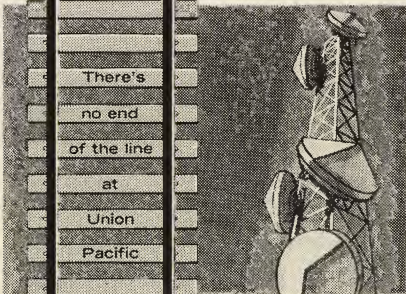
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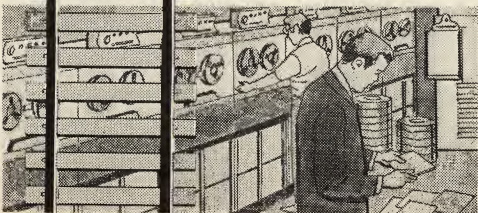
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missionaries were in the field, often without purse or scrip, announcing the restoration of divine truth. Their success was phenomenal. The Church grew and prospered through a missionary system that has no parallel in religious history.

Foreign countries were visited. Opposition mounted. In some cases mobs assembled. Newspapers carried on tirades of abuse. Persecution raged; even churches were hostile. But the young church, organized under God's direction, grew and prospered and finally moved to the Rocky Mountains, as prophesied by the Prophet Joseph Smith; and the work of regeneration was on its way.

The Church is well organized and equipped to carry on its mission to the world. Generally speaking, it has been successful, and the gospel of the kingdom is going forth in preparation for Christ's coming in these the last days. Many barriers have been removed since those hard times when it was first introduced under the leadership of Joseph Smith, a young prophet.

When God has a message for his children on the earth, a prophet is chosen and authorized to deliver that message. In the eyes of God he is a great man, a true servant, but before men, he is often an outcast, persecuted, maligned, and misunderstood. He is often a victim of abuse and

falsehood, but he is unconquerable as he faces the forces of opposition.

The modern prophet, Joseph Smith, was no exception. The powers of evil were arrayed against him. He withstood them and did the work assigned him.

He could not fail, for the hour had come when the God of heaven and earth would establish his work to redeem humanity. That work is moving forward, brethren and sisters, and will continue its onward march until it has filled the earth, and nothing can stay its progress.

I so testify in great humility, in the name of Jesus Christ, the Lord. Amen. ○

## The Responsibility of Membership in the Church



Elder James A. Cullimore

*Assistant to the Council of the Twelve*

● My beloved brethren and sisters: How wonderful it is to be assembled here with you in this great worldwide general conference of the Church. As I note the various representatives of stakes from all over the world, I sense more than ever how completely this is a worldwide church. I am grateful to be here and to represent you in whatever way I might, and to be of service in this great church.

Some of the facts that come to our attention in the line of our duty make me wonder if we take as seriously as we should the covenants we have made as members of the Church:

—The covenants made in baptism—wherein we “witness before the church that [we] have truly repented of all . . . sins, and are willing to take upon [us] the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by [our] works that [we] have received of the Spirit of Christ unto the remission of . . . sins.” (D&C 20:37.)

—Promises made to our spouse and unto the Lord as we enter into the marriage covenant.

—All covenants made in the temple.

—Promises made to our bishop and stake president, branch president or mission president as we accept assignments to offices in the Church.

—The oath and covenant of the priesthood. The obligations we accept as we are ordained to the priesthood and act in its offices.

The Lord expects us to be obedient to our covenants. Great blessings are promised us as we are obedient, both temporal and spiritual, the greatest of which is eternal life. (D&C 59:23.) Likewise, condemnation follows disobedience. The Lord expects us to be strong and conquering as we exercise our agency.

President McKay said, in reference to our responsibilities as members of the Church: “Membership in the Church carries with it the responsibility to overcome temptation, to battle

error, to improve the mind, and to develop one's spirit until it comes to the ‘measure of the stature of the fulness of Christ.’ Habits of intemperance and sensual pleasures should have been buried in the waters of baptism. What folly to permit them to return when one realizes that not happiness but misery is allied with indulgence in sin!” (*Man May Know for Himself* [Deseret Book Co., 1967], p. 462.)

As we entered the waters of baptism, we covenanted with the Lord to be obedient and keep his commandments. The Savior set the pattern in this: Nephi told his people the following: “. . . he [the Savior] showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be obedient unto him in keeping his commandments.

“Wherefore, after he was baptized with water the Holy Ghost descended upon him in the form of a dove.

“And again, it showeth unto the



children of men the straightness of the path, and the narrowness of the gate, by which they should enter, he having set the example before them.

"And he said unto the children of men: Follow thou me. Wherefore, my beloved brethren, can we follow Jesus save we shall be willing to keep the commandments of the Father?" (2 Ne. 31:7-10, *Italics added.*)

It is the plan of the Lord that men will have their agency and are free to do as they so desire. President McKay said on another occasion: "The mission of the Church is to assist mankind to overcome evil and to cherish the good. It teaches that repentance is an eternal principle of salvation." (*Pathways to Happiness* [Bookcraft, 1957], p. 190.)

One of our great responsibilities is not only to live the gospel ourselves but also to stimulate in the lives of every other member of the Church a great desire to serve the Lord. Alma was most fervent in his approach to this great responsibility when he said: "O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!"

"Yea, I would declare unto every soul, as with a voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth." And then, as if he realized it would not be the will of the Lord to be too forceful, as all must have their agency, he said: "But behold, I am a man and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me."

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that he granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction." (Al. 29:1-4.)

It is of utmost importance that we stimulate proper desires in our lives, by study, by teaching, by constant activity. John A. Widtsoe wisely said: "Righteous desire, backed by a ready will and honest prayer, works wonders in human lives. It reveals truth. It trains the will for righteousness. It leads to increasing accomplishment. It is protection amidst the temptations and storms of life. . . ."

"When such desire is coupled with obedience to law, the gates of heaven are thrown open to our high eternal destiny. As our desires are, so are we. . . ."

"One of our great responsibilities is . . . to stimulate . . . a great desire to serve the Lord"

"A man's desire should be his first concern, for no person can rise above his real desires. Neither can a nation rise above the assembled desires of the people. . . ."

"Of course, desires are of value only when they drive us to action. Will must accompany desire. Then high resolve is born. Desire is the design; will the execution of the design. . . . When desire and will move together, in the right direction, we become strong and conquering."

He said further: "Too many of us spend our hours wishing for heaven, when an active desire for simple earthly blessings might form rounds in the ladder to celestial glory." (*An Understandable Religion* [Deseret Book Co., 1944], pp. 70, 64-66.)

In the selection of the first Quorum of Twelve Apostles in this dispensation the Lord said: "... by their desires and their works you shall know them." (D&C 18:38.)

Some good counsel was given to Hyrum Smith through revelation that could well be applied in our own lives as we build faith.

"According to your desires, yea, even according to your faith shall it be done unto you."

"Keep my commandments; hold your peace; appeal unto my Spirit;

"Yea, cleave unto me with all your heart." (D&C 11:17-19.)

As we strive to keep the commandments, it is wonderful to know that the Lord has provided means whereby we might receive strength. Through the influence of the Holy Spirit, the understanding of the Father is conveyed to every creature. It is the means of man's constant access to the Father. Modern revelation states: "... the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit." (D&C 84:46.)

The Lord has said plainly: "I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end."

"Great shall be their reward and eternal shall be their glory."

"And to them will I reveal all mysteries . . . of my kingdom from days of old, and for ages to come, will I make

known unto them the good pleasures of my will concerning all things pertaining to my kingdom."

"Yea, even the wonders of eternity shall they know, and things to come will I show them, even the things of many generations."

"And their wisdom shall be great, and their understanding reach to heaven; and before them the wisdom of the wise shall perish, and the understanding of the prudent shall come to naught."

"For . . . by my power will I make known unto them the secrets of my will." (D&C 76:5-10.)

The degree to which we receive help from the Lord for the guidance of our lives depends upon ourselves. We must be in tune with the Spirit to receive and understand its message. We must be worthy.

The guidance that we seek from our Heavenly Father greatly depends upon our obedience to every truth known to us. By our good works we demonstrate to the Lord our obedience.

The greatest assurance we may receive as to eternal life, and following President McKay's direction, comes in "doing the will of the Father." The Savior said, "My doctrine is not mine, but his that sent me."

"If any man will do his will, he will know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:16-17.)

"And hereby we do know that we know him, if we keep his commandments."

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

"But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." (1 John 2:3-5.)

Yes, membership in the Church carries with it the responsibility to live the gospel and overcome temptations. May we always have a strong desire to serve the Lord, remembering that the surest way to keep the faith is by being actively engaged in the work of the gospel.

I leave you my witness that this is his work in which we are engaged, and that he will bless us as we keep faithful and live the gospel, in the name of Jesus. Amen. ○



# Only a Teacher



Elder Thomas S. Monson  
*Of the Council of the Twelve*

● Often we hear the expression, "Times have changed." And perhaps they have. Our generation has witnessed enormous strides in the fields of medicine, transportation, communication, and exploration, to name but a few. However, there are those isolated islands of constancy midst the vast sea of change. For instance, boys are still boys. And they continue to make the same boyish boasts.

Some time ago I overheard what I am confident is an oft-repeated conversation. Three very young boys were discussing the relative virtues of their fathers. One spoke out: "My dad is bigger than your dad," to which another replied, "Well, my dad is smarter than your dad." The third boy countered: "My dad is a doctor"; then turning to one boy, he taunted in derision, "and your dad is only a teacher."

The call of a mother terminated the conversation, but the words continued to echo in my ears. Only a teacher. Only a teacher. Only a teacher. One day, each of those small boys will come to appreciate the true worth of inspired teachers and will acknowledge with sincere gratitude the indelible imprint which such teachers will leave on their personal lives.

"A teacher," as Henry Brook Adams observed, "affects eternity; he can never tell where his influence stops." This truth pertains to each of our teachers: first, the teacher in the home; second, the teacher in the school; third, the teacher in the Church.

Perhaps the teacher you and I remember best is the one who influenced us most. She may have used no chalkboard nor possessed a college degree, but her lessons were everlasting and her concern genuine. Yes, I speak of mother. And in the same breath, I

also include father. In reality, every parent is a teacher.

The pupil in such a teacher's divinely commissioned classroom—indeed, the baby who comes to your home or to mine—is a sweet new blossom of humanity, fresh fallen from God's own home to flower on earth.

Such a thought may have prompted the poet to pen the words:

"I took a piece of plastic clay  
And idly fashioned it one day—  
And as my fingers pressed it, still  
It moved and yielded to my will.

"I came again when days were past;  
The bit of clay was hard at last.  
The form I gave it, still it bore,  
And I could change that form no more!

"I took a piece of living clay,  
And gently pressed it day by day,  
And moulded with my power and art  
A young child's soft and yielding heart.

"I came again when years were gone:  
It was a man I looked upon.  
He still that early impress bore,  
And I could fashion it never more."

—Author Unknown

Prime time for teaching is fleeting. Opportunities are perishable. The parent who procrastinates the pursuit of his responsibility as a teacher may in years to come gain bitter insight to Whittier's expression: "... of all sad words of tongue or pen, The saddest are these: It might have been." (John Greenleaf Whittier, "Maud Muller," stanza 53.)

Should a parent need added inspiration to commence his God-given teaching task, let him remember that the most powerful combination of emotions in the world is not called out by any

grand cosmic event nor found in novels or history books—but merely by a parent gazing down upon a sleeping child. "Created in the image of God," that glorious biblical passage, acquires new and vibrant meaning as a parent repeats this experience. Home becomes a haven called heaven, and loving parents teach their children "to pray, and to walk uprightly before the Lord." (D&C 68:28.) Never does such an inspired parent fit the description, "only a teacher."

Next, let us consider the teacher in the school. Inevitably, there dawn days that fearful morning when home yields to the classroom part of its teaching time. Johnny and Nancy join the happy throng which each day wends its way from the portals of home to the classrooms of school. There a new world is discovered. Our children meet their teachers.

The teacher not only shapes the expectations and ambitions of her pupils, but she also influences their attitudes toward their future and themselves. If she is unskilled, she leaves scars on the lives of youth, cuts deeply into their self-esteem, and distorts their image of themselves as human beings. But if she loves her students and has high expectations of them, their self-confidence will grow, their capabilities will develop, and their future will be assured.

Unfortunately, there are those few teachers who delight to destroy faith, rather than build bridges to the good life. Ever must we remember that the power to lead is also the power to mislead, and the power to mislead is the power to destroy.

In the words of President J. Reuben Clark, Jr.: "He wounds, maims, and cripples a soul who raises doubts about or destroys faith in the ultimate truths. God will hold such a one strictly ac-

countable; and who can measure the depths to which one shall fall who willfully shatters in another the opportunity for celestial glory?" (*Immortality and Eternal Life*, Vol. 2, p. 128.)

Since we cannot control the classroom, we can at least prepare the pupil. You ask: "How?" I answer: "Provide a guide to the glory of the celestial kingdom of God; even a barometer to distinguish between the truths of God and the theories of men."

Several years ago I held in my hand such a guide. It was a volume of scripture we commonly call the Triple Combination, containing the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. The book was a gift from a loving father to a beautiful, blossoming daughter who followed carefully his advice. On the flyleaf page her father had written these inspired words:

"April 9, 1944

"To My Dear Maurine:

"That you may have a constant measure by which to judge between truth and the errors of man's philosophies, and thus grow in spirituality as you increase in knowledge, I give you this sacred book to read frequently and cherish throughout your life.

"Lovingly your father,  
Harold B. Lee"

I ask the question: "Only a teacher?"

Finally, let us turn to the teacher we usually meet on Sunday—the teacher in the Church. In such a setting, the history of the past, the hope of the present, and the promise of the future all meet. Here especially, the teacher learns it is easy to be a pharisee, difficult to be a disciple. The teacher is judged by his students—not alone by what and how he teaches, but also by how he lives.

The apostle Paul counseled the Romans:

"Thou . . . which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" (Rom. 2:21-22.)

Paul, that inspired and dynamic teacher, provides us a good example. Perhaps his success secret is revealed through his experience in the dreary dungeon that held him prisoner. Paul knew the tramp, tramp of the soldiers' feet and the clank, clank of the chains which bound him captive. When the prison warden, who seemed to be favorably inclined toward Paul, asked him whether he needed advice as to how to conduct himself before the emperor, Paul said he had an adviser—the Holy Spirit.

This same Spirit guided Paul as he stood in the midst at Mars' hill, read the inscription "To The Unknown God," and declared: ". . . Whom therefore ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein . . . dwelleth not in temples made with hands;

" . . . he giveth to all life, and breath, and all things;

"For in him we live, and move, and have our beings; . . . For we are also his offspring." (Acts 17:23-24, 25, 28.)

Again the question, "Only a teacher?"

In the home, the school, or the house of God, there is one teacher whose life overshadows all others. He taught of life and death, of duty and destiny. He lived not to be served, but to serve; not to receive, but to give; not to save his life, but to sacrifice it for others. He described a love more beautiful than lust, a poverty richer than treasure. It was said of this teacher that he taught with authority and not as do the scribes. In today's world, when many men are greedy for gold and for glory, and dominated by a teaching philosophy of "publish or perish," let us remember that this teacher never wrote—once only he wrote on the sand, and the wind destroyed forever his handwriting. His laws were not inscribed upon stone, but upon human hearts. I speak of the master teacher, even Jesus Christ, the Son of God, the Savior and Redeemer of all mankind.

When dedicated teachers respond to his gentle invitation, "Come learn of me," they learn, but they also become partakers of his divine power. It was my experience as a small boy to come under the influence of such a teacher. In our Sunday School class, she taught us concerning the creation of the world, the fall of Adam, the atoning sacrifice of Jesus. She brought to her classroom as honored guests Moses, Joshua, Peter, Thomas, Paul, and Jesus the Christ. Though we did not see them, we learned to love, honor, and emulate them.

Never was her teaching so dynamic nor its impact more everlasting as one Sunday morning when she sadly announced to us the passing of a class-

"In the home, the school,  
or the house of God, one teacher's  
life overshadows all others . . ."

mate's mother. We had missed Billy that morning, but knew not the reason for his absence. The lesson featured the theme, "It is more blessed to give than to receive." Midway through the lesson, our teacher closed the manual and opened our eyes and our ears and our hearts to the glory of God. She asked, "How much money do we have in our class party fund?"

Depression days prompted a proud answer: "Four dollars and seventy-five cents."

Then ever so gently she suggested: "Billy's family is hard-pressed and grief-stricken. What would you think of the possibility of visiting the family members this morning and giving to them your fund?"

Ever shall I remember the tiny band walking those three city blocks, entering Billy's home, greeting him, his brother, sisters, and father. Noticeably absent was his mother. Always I shall treasure the tears which glistened in the eyes of all as the white envelope containing our precious party fund passed from the delicate hand of our teacher to the needy hand of a heart-broken father. We fairly skipped our way back to the chapel. Our hearts were lighter than they had ever been; our joy more full; our understanding more profound. A God-inspired teacher had taught her boys and girls an eternal lesson of divine truth. "It is more blessed to give than to receive."

Well could we have echoed the words of the disciples on the way to Emmaus: "Did not our hearts burn within us . . . while [she] opened to us the scriptures?" (Luke 24:32.)

I return to the dialogue mentioned earlier. When the boy heard the taunts: "My dad is bigger than yours," "My dad is smarter than yours," "My dad is a doctor," well could he have replied: "Your dad may be bigger than mine; your dad may be smarter than mine; your dad may be a pilot, an engineer or a doctor; but my dad, my dad is a teacher."

May each of us ever merit such a sincere and worthy compliment. I pray humbly, in the name of the master teacher, even the Son of God, Jesus Christ the Lord. Amen. ○

# The Need for a Prophet



President Spencer W. Kimball  
*Acting President of the Council of the Twelve*

● The proceedings of this day have been most impressive and awesome. May I extend to Elder Boyd K. Packer a warm welcome personally and for the Quorum of the Twelve Apostles. We have watched him grow since his first days as an Assistant to this day of highest call. Here he will find true fraternity in its highest reach.

We welcome also to the ranks of the General Authorities Elder Joseph Anderson, whom we have loved and appreciated these many years, and Elder David B. Haight and Elder William H. Bennett, men of power and dedication and long service.

This is a notable year in this world's life. It is January. History swings on its hinges. Another page is turned and a new era comes to the front.

It is Sunday morning, January 18, 1970. A great heart stops beating and an aged body relaxes and slumbers. Like an earthquake sends a tidal wave around the earth, communications now cover the earth and millions of serious-minded people in even faraway places stop to pay saddened tribute to a mighty man of God who has passed from mortality.

For days, long lines of loving followers inch their way along the street, even in the rain, to see once more the visage of their departed leader.

The Tabernacle is crowded with those who loved him, and sweet tributes are paid.

The earthly body of the prophet, David O. McKay, is laid to rest in dignified reverence.

Our heads are bowed, our hearts are hurting, but there will be a happy reunion when this inspired prophet joins the hosts of his peers—the Josephs, the Brighamams, and the Wilfords.

In our feeling of emptiness, it hardly seems that we could go on without him;

but as one star sinks behind the horizon, another comes into the picture, and death spawns life.

The work of the Lord is endless. Even when a powerful leader dies, not for a single instant is the Church without leadership, thanks to the kind Providence who gave his kingdom continuity and perpetuity. As it already has happened eight times before in this dispensation, a people reverently close a grave, dry their tears, and turn their faces to the future.

The moment life passes from a President of the Church, a body of men become the composite leader—these men already seasoned with experience and training. The appointments have long been made, the authority given, the keys delivered. For five days, the kingdom moves forward under this already authorized council. No "running" for position, no electioneering, no stump speeches. What a divine plan! How wise our Lord, to organize so perfectly beyond the weakness of frail, grasping humans.

Then dawns the notable day (January 23, 1970), and 14 serious men walk reverently into the temple of God—this, the Quorum of the Twelve Apostles, the governing body of The Church of Jesus Christ of Latter-day Saints, several of whom have experienced this solemn change before.

When these 14 men emerge from the holy edifice later in the morning, a transcendentally vital event has occurred—a short interregnum ends, and the government of the kingdom shifts back again from the Quorum of the Twelve Apostles to a new prophet, an individual leader, the Lord's earthly representative, who has unostentatiously been moving toward this lofty calling for 60 years. He now presides over the Church.

Not because of his name, however, did he accede to this high place, but because when he was a very young man, he was called of the Lord, through the then living prophet, to be an apostle—member of the Quorum—and was given the precious, vital keys to hold in suspension pending a time when he might become the senior apostle and the President.

In that eventful temple meeting, when he has been "ordained and set apart" as the President of the Church by his brethren, the Twelve, he chooses his counselors—two mighty men of valor: Elder Harold B. Lee and Elder Nathan Eldon Tanner, with their rich background as teachers, businessmen, public officials, and especially Church leaders.

And a presidency of three and a newly constituted Council of Twelve walk humbly to their offices without fanfare or ostentation, and a new administration moves into a new period with promise of great development and unprecedented growth.

It was a very young man who introduced the restored program to this new world. Joseph Smith (December 23, 1805-June 27, 1844) was but 24 years of age when the Church was organized.

When he was martyred at 38, the second President, Brigham Young (June 1, 1801-August 29, 1877) became senior apostle and the President of the Church (December 27, 1847) at 46 years of age and presided 30 years (until he was 76). The other Presidents, each in his turn, became President at ages ranging from 62 to 84, and died at ages 79 to 96.

John Taylor (November 1, 1808-July 25, 1887) was 71 when he became President of the Church (October 10, 1880) and died at 78, and upon his



death, Wilford Woodruff (March 1, 1807-September 2, 1898) became the senior apostle (July 25, 1887). Two years later (April 7, 1889), he was sustained President of the Church at 82 years of age. He died at 91, whereupon President Lorenzo Snow (April 3, 1814-October 10, 1901) became the senior apostle. He was 84 years of age when he became the President of the Church (September 13, 1898). His presidency was short-lived. He served about three years (until October 10, 1901).

President Joseph F. Smith (November 13, 1838-November 19, 1918) was senior apostle (from October 10, 1901) seven days; he became the President of the Church October 17, 1901, at 62 years of age; he died at 80.

President Heber J. Grant (November 22, 1856-May 14, 1945) was senior apostle less than a week (on November 23, 1918), when he became the President of the Church at 62; he died at 88.

President George Albert Smith (April 4, 1870-April 4, 1951) was the senior apostle for seven days and became President of the Church (May 21, 1945) at 75; he died at the age of 81. Last Saturday was his one hundredth birthday.

President David O. McKay, the ninth President (September 8, 1873-January 18, 1970) was senior apostle five days and was sustained as President of the Church (April 9, 1951) at 77; he died at the age of 96.

President Joseph Fielding Smith, whose birthdate is July 19, 1876, became the senior apostle January 18, and President of the Church January 23, 1970, at the age of 93.

The Presidents from John Taylor to David O. McKay, inclusive, became President at ages ranging from 62 to 84 and died at ages from 79 to 96.

It is interesting to note that these eight Church Presidents assumed their presiding responsibility at an average age of 73 years, and relinquished it by death at 85 years. They served an average of a little less than 12 years; consequently, the average age of the living President of the Church has been about 79 years.

We may expect the Church President will always be an older man; young men have action, vigor, initiative; older men, stability and strength and wisdom through experience and long communion with God.

In President McKay's declining days, speculation ran high among the curious and the concerned and the less knowledgeable and continued as a major topic of discussion through the interregnum.

More than a million members had

never known any other President than David O. McKay; consequently, it was natural for some to be confused.

They talked about age. The old patriarchs were not young. Adam was very old as he presided over his posterity, which spread over many generations. Abraham, Isaac, Joseph, and Moses presided over the people, dying at 175, 180, 110, and 120 years. They were old in years, but from their accumulated experience came massive wisdom and security.

People talk about precedent. If it is precedent, it has become such by the repetition of the revealed order since the beginning. Brigham Young was the senior apostle, holding all the keys and authorities, and in the present case, President Smith was the senior apostle. This is the way of the Lord, and he retains the leadership in his divine hands.

When the first succession took place, the restored church was an infant only 14 years old. There had been no prophet nor "open vision" for numerous centuries. Little wonder, then, that the people should be full of questions when the bullets at Carthage terminated the life of the one in whom all these priceless blessings—the church, revelation, prophets—seemed to be centered. When the apostles returned from their missions, had buried their dead prophet, and considered the future, all doubt was dissipated when the senior apostle, already holding all the keys, stood forth like Moses and led the way.

The editorial of September 2, 1844, on the succession said:

"Great excitement prevails throughout to know 'who shall be the successor of Joseph Smith!'"

"In reply we say, be patient, be patient a little till the proper time comes, and we will tell you all. 'Great wheels move slow.' At present, we can say that a special conference of the church was held in Nauvoo on the 8th, ult., and it was carried *without a dissenting voice*, that the 'Twelve' should preside over the whole church, and when any alteration in the presidency shall be required, seasonable notice will be given; and the elders abroad, will best exhibit their wisdom to all men, by remaining silent on those things they are ignorant of. . . ." (*Times and Seasons*, Vol. 5, Sept. 2, 1844, p. 632.)

This eventful 140 years has seen ten Presidents preside over the Church and 78 apostles serve in the Quorum of the Twelve.

As we tighten our tugs and strain our weight against the collar, we move forward on a new journey with a strong will under our inspired leaders, led by

our prophet, Joseph Fielding Smith.

He is venerable and worthy of respect by reason of his character, dignity, age, position. He is one of whom his beloved wife sang this morning, one who has "clean hands and a pure heart, who has not lifted up his soul unto vanity, nor sworn deceitfully." He is a son of his Maker and a clean and holy man of God. He takes his high place as the appointee of the Lord. He has carried for 60 years the keys of the kingdom, gradually moving toward this day. For six decades he has been sustained by the Church as a prophet. Today he is sustained as *the* Prophet, the one who alone holds the keys in total use under the Lord Jesus Christ, who is the chief cornerstone, and the head of his church.

To be a prophet of the Lord, one does not need to "be everything to all men." He does not need to be youthful and athletic, an industrialist, a financier, nor an agriculturist; he does not need to be a musician, a poet, an entertainer, nor a banker, a physician, nor a college president, a military general, nor a scientist.

He does not need to be a linguist to speak French and Japanese, German and Spanish, but he must understand the divine language and be able to receive messages from heaven.

He need not be an orator, for God can make his own. The Lord can present his divine messages through weak men made strong. He substituted a strong voice for the quiet, timid one of Moses, and gave to the young man Enoch power which made men tremble in his presence, for Enoch walked with God as Moses walked with God.

The Lord said: "... whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

What the world needs is a prophet-leader who gives example—clean, full of faith, godlike in his attitudes with an untarnished name, a beloved husband, a true father.

A prophet needs to be more than a priest or a minister or an elder. His voice becomes the voice of God to reveal new programs, new truths, new solutions. I make no claim of infallibility for him, but he does need to be recognized of God, an authoritative person. He is no pretender as numerous are who presumptuously assume position without appointment and authority that is not given. He must speak like his Lord: "... as one having authority, and not as the scribes." (Matt. 7:29.)

He must be bold enough to speak truth even against popular clamor for lessening restrictions. He must be certain of his divine appointment, of his celestial ordination, and his authority



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to call to service, to ordain, to pass keys which fit eternal locks.

He must have commanding power like prophets of old: "... to seal both on earth and in heaven, the unbelieving and rebellious . . . unto the day when the wrath of God shall be poured out upon the wicked without measure" (D&C 1:8-9), and rare powers: "... that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven" (D&C 132:46).

What is needed is more a Moses than a Pharaoh; an Elijah than a Belshazzar; a Paul than a Pontius Pilate.

He needs not be an architect to construct houses and schools and high-rise buildings, but he will be one who builds structures to span time and eternity and to bridge the gap between man and his Maker.

When the world has followed prophets, it has moved forward; when it has ignored them, the results have been stagnation, servitude, death.

Every moment of every day, there are numerous programs on the air. We hear very few, relatively, for we are engrossed in our day's duties, but with powerful beaming broadcasting stations, we could hear any of the programs if we are tuned in.

For thousands of years there have been constant broadcasts from heaven of vital messages of guidance and timely warnings, and there has been a certain constancy in the broadcasts from the most powerful station. Throughout all those centuries there have been times when there were prophets who tuned in and rebroadcasted to the people. The messages have never ceased.

One such message came to Daniel in the presence of others, and he who was on the proper frequency said: "And I Daniel alone saw the vision: for the men that were with me saw not the vision." (Dan. 10:7.)

On the road to Damascus, a company of men traveled together. A spectacular event came from the heavens, but only one man was in tune to receive it. That which was but static to all the other ears was an awesome call to duty to Saul of Tarsus, and changed his life, and contributed toward the transformation of millions of lives, but he was the only one who was attuned.

It is said that certain Russian fliers reported that as they penetrated the far outer space, they saw no God nor angels. Our prediction to any unbeliev-

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ing, godless spacemen is that though they could go a thousand times farther and a thousand times higher, that they will be still farther from God and eternal things, for the spiritual is not understood by the finite.

Abraham found God on a tower in Mesopotamia, on a mount in Palestine, and in royal quarters in Egypt. Moses found him on a backside desert; at a red sea; on a mount called Sinai; and in a "burning bush." Joseph Smith found him in the cool freshness of a primeval forest and on a hill called Cumorah. Peter found him at the Sea of Galilee and on the Mount of Transfiguration.

May the Lord, our God, sustain this newly appointed prophet, Joseph Fielding Smith, who will from this time "be about his Father's business," who will continue to serve the Lord's "bread of life" and "living water," who will now begin "to light the lamps of Israel" and verily become the mouthpiece of God; and our prayer is that the Lord will speak to him as he did to Joshua:

"This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." (Josh. 3:7.)

And may the Lord bless us, his servants, who have raised our hands

this day, and all others without that opportunity, that from this time forth we may, like the children of Israel, uphold his hands and shout as did the children of Israel in one voice:

"All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

"According as we have hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses." (Josh. 1:16-17.)

"To your tents, O Israel," stand firm and loyal and immovable.

In the name of Jesus Christ. Amen. ○

Monday afternoon session, April 6, 1970

## A World Message



Elder Ezra Taft Benson  
Of the Council of the Twelve

● My brethren and sisters, I presume as we come to the end of a three-day conference, and the seventh session, those who are present represent the survival of the fittest.

With all my heart I love, support, and sustain President Joseph Fielding Smith as prophet, seer, and revelator and President of the Church, and the two noble men who stand at his side in the First Presidency. I know they are great men of God who will lead the Church forward and upward under the inspiration of heaven.

I talk to the subject "A World Message."

Missionary work—the preaching of the gospel—has been the major activity of the true Church of Christ whenever the gospel has been upon the earth. Prophets of God and numerous other ambassadors of truth have preached the word "in season, out of season." (2 Tim. 4:2.)

The resurrected Lord in his final instructions to his apostles, before his ascension, emphasized the great im-

portance of missionary work. Matthew, in the last two verses of his Gospel, summarizes these important instructions in these words:

"Go ye therefore, and *teach all nations*, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:19-20. Italics added.)

Mark, in his record, states:

"Go ye into all the world, and *preach the gospel to every creature*.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16. Italics added.)

And so it has been in every gospel dispensation. Preaching the saving principles of the gospel has ever been a great responsibility of first importance.

It is true in this gospel dispensation. Following the glorious appearance of

God the Father and his Son Jesus Christ to Joseph Smith, it appears that the first great responsibility placed upon the restored Church was to carry the gospel to the world—to all our Father's children.

It has truly been a great drama of transcendent importance—a drama of sacrifice, joy, hardship, courage, and above all, love of fellowmen. Nowhere upon the face of the earth will you find a human drama to equal it. Yes, it has cost blood, sweat, and tears to carry forth this labor of love. And why have we done it? Because the God of heaven has commanded it; because he loves his children, and it is his will that the teeming millions of the earth shall have opportunity to hear and, of their own free will, accept and live the glorious saving and exalting principles of the gospel of Jesus Christ.

To the Prophet Joseph Smith he, even Jesus Christ whose name the Church bears, proclaimed:

"And this gospel shall be preached unto every nation, and kindred, and



## In the timetable of the Lord "this is apparently the day for work in Asia"

tongue, and people." (D&C 133:37.)

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear!" (D&C 1:11.)

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (D&C 1:4.)

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers." (D&C 1:23.)

These are direct commands of the Lord Jesus Christ, whose second coming is near. In response to these commands and with a knowledge of the blessings of the gospel, we, as members of his church, will continue to respond.

This is why hundreds of thousands of missionaries have gone forth to the nations of the earth at the expenditure of millions of dollars from their modest means. This is why the First Presidency of the Church even during the last world war declared, "No act of ours or of the Church must ever interfere with this God-given mandate."

It is in very deed a mandate to his church. It will be carried out. No power on earth or in hell can stop this work or thwart the purposes of the Lord to have his soul-satisfying gospel message go to his children. It may take war, commotion, disasters in many forms to bring it about. But the purposes of God will be achieved. His children will hear the gospel of salvation in his own due time.

The time must surely come when the Iron Curtain will be melted down and the Bamboo Curtain shattered. What the Lord has decreed will be fulfilled. To members of the Church and honest-hearted people everywhere, we remind you that God is at the helm—he is not dead—and he has said, "Be still, and know that I am God." (Ps. 46:10.) To us in this day he has declared:

"Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand." (D&C 27:15.)

To the thousands throughout the world who are accepting the gospel; to

faithful missionaries everywhere and devoted families who support them; go forward with faith and courage. You are engaged in the greatest work in all the world—the saving of the souls of the children of men. In this great work we cannot fail.

Our Father's children need the gospel. They long for, and want, the security and inner peace that only the gospel can bring. Our Father's children are essentially good. I have visited with them in some sixty nations on both sides of the Iron Curtain. True, some are in bondage under despotic, Godless leaders, but they want to live in peace, to be good neighbors. They love their homes and their families. They want to improve their standard of living. In their hearts they want to do what is right. I know the Lord loves them, and as his humble servant I have a love in my heart for the teeming millions of this world.

I have sensed this feeling anew and more strongly than ever, as I have mingled with the humble, sweet-spirited people of Asia during the past two years. I have seen, at close range, the manner in which the Lord has turned disasters—war, occupation, and revolution—into blessings. Prophecies of the Lord are being fulfilled. The gospel is reaching peoples who a few years ago seemed unreachable. In spite of powerful traditions, religious dogmas, and ancient national policies, great changes have come over entire nations. Miracles are happening before our very eyes. The Lord is working great wonders, and his children are rejoicing as the blessings of the gospel touch their lives. It is marvelous to behold. Let me illustrate.

In the prophetic revelation (D&C 1) referred to by the Lord as "my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth" (verse 6), the Lord called out in these words: "Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together" (verse 1).

These significant words fit the Asian countries remarkably. "Hearken ye

people from afar; and ye that are upon the islands of the sea, listen together."

Many times reference has been made to these prophetic words in the past two years as I have made five visits to these Asian lands as a church leader and two earlier visits as a cabinet official. I thought of the words "ye people from afar" as we visited Thailand, Malaysia, Vietnam, Singapore, Indonesia, India, and so on, and was told by our travel agent we could return to Salt Lake City by traveling either east or west—"the distance is about the same." I thought of this as I presented the King of Thailand with a copy of Joseph Smith's testimony—off the press the day before—the first Church publication in the Thai language.

"... and ye that are upon the islands of the sea, listen together." How these words—and similar words from the Book of Mormon (2 Ne. 29:7, 11)—have come to mind in the past two years, in the island nation of Japan at a youth conference before 800 youth, as we listened to 125 personal testimonies in a four-hour testimony meeting, which closed in order to permit a scheduled public meeting to start, leaving 85 young people wanting to add their testimonies.

We were reminded of the words "islands of the sea" as I dedicated the land of Singapore last April, where we already have two congregations and a new church building underway.

Again we thought of the words of the Lord, "islands of the sea," as we visited Taiwan and attended a district conference with over two thousand in attendance in Manila in the Philippines—some forty million people on seven thousand islands. Again the words "islands of the sea" crowded in upon us as we were welcomed by friendly leaders to dedicate the land of fourteen thousand islands in Indonesia—a land that has recently passed through a blood bath to try to rid this freedom-loving people of godless Communism.

A visit with the leader of Free China on the island of Taiwan and the increasing membership of the Church in Hong Kong, Korea, and elsewhere show these friendly, humble, courageous people are heeding the call of the Lord and are "listen[ing] together."

There has never been a time until now when the Church has had the strength and means to reach out effectively to the Asian nations. In the timetable of the Lord, the door is now open, and this is apparently the day for work in Asia. Each visit has been more encouraging and inspirational than the last. The work is expanding, and further expansion is in the offing.

In each of the countries the tremendous growth is an inspiration. This is where the people are—by the hundreds of millions—one-third of the population of the world. Of course, from the total standpoint of population, we are just getting started.

My wife and I have just returned from three inspirational but busy weeks in the Asian missions. The five missions were increased to six four months ago and have just increased to eight, with the expectation of at least one more within a year. This indicates the growth that is taking place in these areas.

While in Japan I was joined by three General Authorities and three other leaders who made up the invited official Church representation appointed by the First Presidency to attend the grand opening March 14 of the world's fair known as Expo '70—the first world's fair in Asia and said to be the largest world's fair ever.

The day before, March 13, the seven of us, members of our families, distinguished fair officials, mayors of cities, representatives of the press, and as many members and friends of the Church as space permitted—some 600—attended the dedication of the Mormon Pavilion. Because of its location, architecture—with a figure of the Angel Moroni atop a high spire—and our challenging theme, "Man's Search For Happiness," it will, no doubt, be a popular fair attraction. Some 20,000 visited our pavilion the first day, and over 43,000 the first Saturday. Our great concern is to be able to take care of the great numbers—estimated at five to eight million—who are expected to want to enter our building. Already the film *Man's Search For Happiness*—filmed with Japanese characters—is being shown in cultural halls and elsewhere in an effort to partially satisfy those who may not be able to gain admission. We confidently expect the referrals and requests for missionaries to reach into hundreds of thousands.

As we enjoyed the inspiring dedicatory services, I recalled the several contacts with fair officials in luncheons, dinners, etc., and their gracious cooperation—the Osaka, Japan, press conference the night before the groundbreaking service, when 29 representatives of the press and mass media kept us for an hour and a half, asking intelligent questions about the Church and our people and especially our pavilion theme. Later that evening many of the press met us as they dedicated the new Okinachi Mormon chapel. Again they were with us the next day at the official groundbreaking service. Here six high Expo '70, government, and civic officials made

speeches and paid tribute to the Church. They told of man's eternal search for happiness and emphasized they were pleased "the Mormons are coming to Expo '70 to tell us all how to find happiness." And as the missionaries commented, "We will in very deed show them how to find happiness."

With one half million copies of the Book of Mormon pledged and ready, millions of pamphlets and tracts on hand, and scores of dedicated guides and hundreds of missionaries who will follow up on referrals, truly the "people from afar" on "the islands of the sea" will "listen together" and be welcomed to membership in the Church.

In Japan the Church has been well-established in two missions and several districts. A few days ago two more missions were organized. Four missions on the islands of Japan and Okinawa will permit more intensive work in response to the increasing interest. There are nearly fourteen million people in the immediate vicinity of Tokyo and Yokohama, where we have good leadership and a stable organization. A new stake was organized in Tokyo, Sunday, March 15. The leaders of that stake are here at this conference—as they said, literally walking on air, they are so happy. A second Asian stake has been authorized in Manila in the Philippines, where we baptized some fourteen hundred new converts in 1969. Other stakes to carry on the full, rich program of the Church will be created in other Asian countries. Anticipating the creation of a separate mission in Free China, construction of a new mission home has been approved for Taipei.

Japan now has over twelve thousand members of the Church. There are four thousand in Korea, nearly six thousand in the Philippines, some four thousand in Hong Kong, and more than that in Taiwan. A beginning has been made in Thailand, Singapore, and Indonesia. We have strong congregations on Okinawa, and a nucleus of Vietnamese have come into the Church. Our servicemen in Korea laid the foundation for the Church there; and when peace comes to Vietnam, we shall find the way prepared for the spreading of truth among that people.

Mormon servicemen, God bless them, throughout these nations are laying the foundation for effective proselyting as they help to construct chapels and make friends and converts for the Church. On a recent tour, visits were made to six installations in Thailand. We have three well-operating districts of servicemen in Vietnam. Some one thousand are registered for the Asian Servicemen's Conference to

be held at Mt. Fuji, Japan, April 9-12, next weekend.

The missions of Asia are getting high-type, devoted, and, in some cases, prominent converts. One little branch of 50 members in Korea has five college professors. The land of Indonesia, with 130 million people, was dedicated October 26, 1969, for the preaching of the gospel. The work has started with a few missionaries in Djakarta. More missionaries are needed. A new mission has been established with headquarters in Singapore.

We are building up substantial congregations, and the foundation is being laid for a tremendous expansion of the work in the Asian area. Baptisms for 1969 were over 100 percent ahead of a year ago, and the trend continues upward.

One of our great needs, in addition to more missionaries, is buildings. In the entire Philippine Mission, we have only one building. But building sites are being purchased, and plans are going forward for the building of additional chapels in various parts of these areas. A large six-floor building is being planned by the First Presidency for central Tokyo. This could house stake and ward facilities, distribution center, mission offices, construction offices, and other facilities.

In our lifetime we shall see stakes and chapels, converts in great number, local leadership with power and ability, and perhaps even a temple erected among the good people of Asia. That is their hope and their prayer.

The outlook is most encouraging. The Lord is blessing the new converts, the missionaries, the mission presidents. There is a spirit of optimism everywhere among these humble people, as men of prominence extend the hand of fellowship and cooperation.

May God bless richly these teeming millions in the Asian countries—these choice "people from afar and ye that are upon the islands of the sea" as they "listen together" to the message of salvation from the humble servants of God—local members and missionaries, all. Our message is a world message. The Church of Jesus Christ of Latter-day Saints is a world organization.

For the Lord has declared through the Prophet Joseph Smith, "And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

"And they shall go forth and none shall stay them, for I the Lord have commanded them." (D&C 1:4-5.)

To this I bear humble witness, in deep gratitude for the Lord's blessing on our work in Asia and throughout the world, in the name of the Lord Jesus Christ. Amen. ○

# Beneath the Hearth



Elder Marion D. Hanks

*Assistant to the Council of the Twelve*

● It is a very pleasant and humbling and uplifting experience to look at your faces in this congregation and to remember with gratitude and affection the gracious kindness with which you accept our humble efforts in your stakes and missions as we go on assignment there. I know that many of the problems you deal with, many of the most difficult ones, involve homes and families, and it is of this that I would like to speak this afternoon. Few other subjects seem to me so urgently important in our time or to have such eternal relevance.

I speak to those who have children at home, and to those who have influence in homes where there are children, as well as to the great generation, represented by this marvelous [Logan Institute of Religion] chorus, who are making decisions now that will effectively influence their future homes and families.

In offering my witness about the home and family, I renew my expression of deep respect for children who wisely choose the better way, often in improvement upon their parents, and my deep compassion for good parents who strive earnestly to bring up their children in the way they should go, only to have those children use their individuality and agency to follow other ways. The Lord has forcefully taught us that in his eyes "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son." (Ezek. 18:20.) Each accountable person must ultimately answer for his own decisions.

It is our individual responsibility, parent or child or parent-to-be, to make decisions that will improve upon the quality of our homes and our relationships within them, and each of us should be anxious and honest in his

efforts to do that—each of us.

It has been written: "As are families, so is society. If well ordered, well instructed, and well governed, they are the springs from which go forth the streams of national greatness and prosperity—of civil order and public happiness." (Thayer.)

In the early days of the restoration, the leaders of the Church were instructed to "set in order your houses." The Lord gave clear and explicit instructions to the brethren and certainly to all the members of the Church that they be "more diligent and concerned at home, and pray always. . . ." (D&C 93:50.)

The wise men of the world have added their witness to the importance of doing this. Let me quote one, Martin Buber:

"If we had power over the ends of the earth it would not give us that fulfillment of existence which a quiet, devoted relationship to nearby life can give us. If we knew the secrets of the upper worlds, they would not allow us so much actual participation in true existence as we can achieve by performing with holy intent a task belonging to our daily duties. Our treasure is hidden beneath the hearth of our own home."

It is on this strong affirmation, which I believe with all my heart, that I offer five specific suggestions as to how we may find and multiply the treasures hidden beneath the hearth of our own home.

First let me mention *family associations*.

What other families does your family know well? What other fathers and mothers do they see in action? Do your children ever sit at the table or in family home evening, or kneel in prayer with another family?

Parents should be deeply concerned to build friendships with other families who have wholesome ideals, whose family life is constructive and strong. Children can greatly profit through exposure to other homes, parents, and families where there is good disposition, pleasant attitude, good fun, good humor, good literature, respect and discipline, and cleanliness and prayer; where there is devotion to serving the Lord; where the gospel is lived.

With children, as all of us know, life is often a matter of following the leader, and wise parents will want their children to enjoy the influence of other families whose convictions and example will offer them strong incentives to build happy relationships in their own homes.

As parents we have been very grateful for the wonderful neighborhoods in which we have been privileged to live, and for the strong families in whose homes our children have visited as friends or baby tenders. Many religions and viewpoints are represented among our neighbors, and our children have profited greatly and have been greatly strengthened in their gratitude for their own home and faith from seeing the quality of the homes and families of the good people among whom we are privileged to live.

Across the street, for instance, is a wonderful Latter-day Saint family into whose home I have always been grateful to have my youngsters go. The mother is a warm, gracious friend and homemaker whose surroundings reflect her own character. Her husband is a special kind of man who has inspired our children and others in the neighborhood with his creative efforts to encourage patriotism and learning and appreciation of our historical heritage. There have been contests and



essays and quizzes, serious celebrations along with the parties and fun on special holidays.

That leads me to the second suggestion. Families thrive on *traditions* and the *special rituals* of family life. Celebrating special days and seasons in special ways, working together, enjoying family home evenings and family councils and conversations, deciding upon and preparing for and enjoying holidays together, family meals and prayers—there are so many significant ways to build family traditions that will be remembered.

With all else that is sacred about Christmas, for instance, it can mean a beloved white star on the chimney that symbolizes the season. It may also mean that special time together on Christmas Eve, carols sung at each home in the neighborhood, up and down the block, fun and music, and the involvement of others from outside the home. Everyone participates, but especially the guests who share the experience, who take part, who read and contribute some special thought of Christmas. The Bible teaches us that we must not be forgetful to entertain strangers, for in so doing many have entertained angels unaware. The custom of having honored guests with us in our home has given us that experience every year for many years at Christmas and other times.

Let me be personal enough to mention that the choicest memories of recent years, as we talk of ritual or celebration at our home, are the times we prepared as a family to bid a precious child farewell on her way to school. We celebrated the sad/happy event and joined our hearts together as the head of the home gave her a father's blessing and invoked the Spirit of the Lord upon her. Twice we have had that glorious privilege, and pray God that we may enjoy it with each child.

It is of such simple but significant things that family traditions are built, and unified families with them.

All of us turn reflectively to the sweet memories of our childhood at home, and each of us, now blessed with families or looking forward to that privilege, should be thinking about the memories we will provide for their future.

Third, let me mention *family values*. What gets major attention in our homes? What do we really care about, take time for? What is worthy of our consideration, our attention, our money, our efforts? What of books and reading them? What of thoughtful acts of kindness, of sharing, involving the whole family within and without the home? What of prayer, conversation, genuine concern with each other?

In 1926 *The Improvement Era* carried a memorable statement by a college senior concerning thoughts of home and relationships there. Let me read what he wrote about his good home:

"1. I wish I could remember one Fourth of July, or one circus day, or one canyon trip, in which my father had joined us boys, instead of giving us the money and equipment to go, while he and mother stayed home, and made us feel guilty by working while we played.

"2. I wish I could remember one evening when he had joined us in singing, or reading, or tussling, instead of always sitting so quietly with his newspaper by the reading lamp.

"3. I wish I could remember one month, or week, or day even, when he had made purposeful work out of drudgery by planning the farm work with us, instead of merely announcing each morning what that day's work would be.

"4. I wish I could remember one Sunday when he had bundled us all into the buggy and taken all to church together, instead of staying home while we went in the morning, and leaving us home while he and mother went in the afternoon.

"5. I wish that I could remember just one talk in which we had discussed together the problems and facts that trouble every growing boy, on which his clear and vigorous viewpoint might have shed such light and comfort, instead of leaving me to pick up the facts haphazardly as I might, and to solve the problems as best I could.

"And yet, my conscience would cry shame were I to blame him, for no man could ever be more devoted to his family, more anxious for their welfare, more proud of their successes. His example has been a beacon to us. He just didn't know—and there is the pity of it to me—he just didn't know that we needed him. He didn't know that we would rather have his companionship than the land he could leave us—that some day, maybe, we might make money for ourselves, but that never can we make for ourselves the memories that might have enriched and mellowed and molded our lives. I can't see a Fathers and Sons' outing without a lump in my throat." (*Era*, December 1926, p. 145.)

Fourth, I speak of *discipline*—disci-

pline in the home; and of course I am not talking about harsh punishments but of fair rules, understood and enforced, with sanctions consistently imposed when they are broken. I am thinking of realities, of facts to be faced, of a future of attitudes toward law and rules and personal responsibility being learned. Samuel Johnson, the great British literary genius, said that he would never permit his children to "deny him"—that is, to deny to callers that he was at home when he was, busy as he was. He said, "If I teach my children to lie for me, I may be sure that they will soon conceive the notion of lying to me."

Discipline involves adult solutions to the problems that arise in living together. Wise parents do not subject each other or their children to emotional poisoning. Disagreements are handled maturely and constructively and not destructively.

Discipline begins with concern and commitment and example, like that other word that comes from the same root: disciple.

Children need standards, need guidelines of behavior, and limits. They need models who care, who are firm and fair and sensitive and consistent. Wholesome discipline can be gentle and sensitive, but often it isn't.

A daughter and I were recently discussing her return home at an hour that seemed questionable to me. I shared with her an experience with my wonderful mother. I had spent some years away at schools and missions and wars, and the two of us were now alone at home. I returned from an appointment one evening at midnight to find the light still on in Mother's little bedroom. As I had always done, I reported in to Mom, sat on her bed, and kidded with her a little. I asked her why she was still awake. "I am waiting for you," she said.

I said, "Did you wait for me while I was on a mission, Mom, or at sea, or in battle?"

Her answer was calm and sweet. She gave me that little pat on the knee that reflects the mature compassion of the wise for the ignorant, and said: "No, that would have been foolish. I just knelt down here by my bed and talked to the Lord about my boy. I told him what kind of man I believed you to be and wanted you to be, and prayed for his watchful care of you, and then left

"Families thrive on traditions  
and the special rituals of family life"

you in his hands and went to sleep. But now you are home," she said, "and you can count on it that I will be interested in you as long as I live."

She is gone now, and it is remarkable how often I get the feeling that she is interested still, and forever will be.

Finally I mention *family love*, expressed in so many wonderful ways. Someone once said—it's been often quoted—that the best thing a father can do for his children is to love their mother. I believe this, and that the strongest and surest base for loving others is to love the Lord and to bring the binding and blessing balm of that love into all relationships of the home.

Children have the right to learn that love is the foundation of a good family, and that love cannot exist apart from such qualities as respect, consideration, responsibility, and loyalty. Love is not self-centered and is not self-serving, but is concerned with the well-being

and happiness of others. It is providing for our loved ones an atmosphere of warmth and kindness that accepts and preserves the uniqueness of each as an individual person while building the unity of the home.

Love means friendship and companionship and partnership and unity. It expresses itself in modesty, in generosity, in sensitivity, in courtesy, in counsel, in appropriate compromise. It inspires affection and confidence and trust and self-control. Love, mature love, provides a climate of wholesome, repentant, forgiving consideration. It listens. It hears and senses the needs of another. It can never be separated from character, from unselfishness, from good humor, and from every tender virtue. It must be strongly said of each of these avenues to family felicity that it does not just *happen*—it must be brought about by people who think and care and make the effort.

God help us to be more concerned with a high standard of life than with a high standard of living. God help us, while there is time, to take time to do everything we can to bring about now, or in the family we will one day have, by making wise choices now, the unity and strength and sweetness that a home is meant to have. I believe we can do that, or materially move toward bringing it about, through thoughtful family associations, memorable traditions, correct values, wise discipline, and great love.

What will we give our children to remember?

It is likely that what they will remember best is the treasure we unearth from beneath the hearth of our own home.

I know the gospel is true, and that it has been restored, and that it centers in the home. God bless us to strengthen the home, in Jesus' name. Amen. ○

## Witnesses to the Book of Mormon



President Milton R. Hunter  
*Of the First Council of the Seventy*

● Shortly before the Prophet Joseph Smith had completed translating the Book of Mormon, Jesus Christ and the Angel Moroni bore witness that the translation was correct and the book was true. Never in the history of the world had such astounding events occurred in relation to a book.

A few years ago an apostle said to me: "It would be a discovery of great significance if one were to find an Indian book which sustained the Book of Mormon."

Such a book exists; in fact, I shall present quotations from four such Indian books produced during the American colonial period that contain materials similar to those found in the Book of Mormon. The Indian writers

add their witness to the truthfulness of the Book of Mormon. Ixtlilxochitl, an Indian prince who lived in the valley of Mexico, wrote a book containing the history of his ancestors from the time of their arrival in America until the coming of the Spaniards.

He wrote his book from documents inherited from his ancestors. Thus, the *Works of Ixtlilxochitl* constitutes a Lamanite version of the history of the ancient Americans, while the Book of Mormon represents the Nephite version.

The two books have numerous things in common; each verifies the other. For example, the Book of Mormon claims that ancient America was settled first by a group of colonizers called Jaredites, who came from the Tower of Babel.

*Ixtlilxochitl* also claims that the first settlers to come to America following the flood came from "a very high tower" or the Tower of Babel. Observe how similar the accounts are as I quote from them.

"... Jared came forth with his brother and their families, with some others and their families, from the great tower, at the time the Lord confounded the language of the people, and swore in his wrath that they should be scattered upon all the face of the earth; and according to the word of the Lord the people were scattered." (Eth. 1:33.)

Ixtlilxochitl, the Indian writer, puts it this way:

"And . . . men, multiplying made a

... very high tower, in order to shelter themselves in it when the second world should be destroyed.

"When things were at their best, their language was changed and, not understanding each other, they went to different parts of the world." (*Works of Ixtlixochitl*, cited in Milton R. Hunter and Thomas Stuart Ferguson, *Ancient America and The Book of Mormon*, 1950, p. 24.)

In order that we might make additional comparison of the Book of Mormon and the *Works of Ixtlixochitl*, we quote the Jaredite record:

"... the Lord had compassion upon Jared; therefore he did not confound the language of [Jared's people]. . . ." (Eth. 1:35, 37.)

Then the Lord guided Jared's colonists over the land to the seashore and, in barges brought them to America, "into a land which [he declared] is choice above all the lands of the earth." (Eth. 1:42.)

The comparable story in *Ixtlixochitl* states:

"... and the Tultecas, who were as many as seven companions and their wives, who understood their language among themselves, came to these parts, having first crossed lands and seas, living in caves and undergoing great hardships, until they came to this land, which they found good and fertile for their habitation." (*Ixtlixochitl*, *op. cit.*, pp. 24-25.)

Both the Book of Mormon and the *Works of Ixtlixochitl* claim that two other groups of colonists migrated from the Old World to America. The first of these groups came from Jerusalem in 600 B.C. They split into two groups, called Nephites and Lamanites. The latter group became dark or bronze colored, such as the American Indians. The third group, the Mulekites, left Jerusalem in 586 B.C. and later merged with the Nephites.

The Book of Mormon speaks of the Nephites as "a white and delightful people." (2 Ne. 5:21.)

Ixtlixochitl, speaking of this second group of colonists, whom he called Toltees, said:

"These kings were high of stature, and white, and bearded like the Spaniards. . . ." (*Ixtlixochitl*, *op. cit.*, p. 240.)

Shortly after Don Pedro Pizarro and his conquistadores conquered Guatemala, or about 1550 A.D., the Indians of that land wrote four books. They were: *The Annals of the Cakchiquels*, *Title of the Lords of Totonicapán*, *Popol Vuh*, and the *Anales de los Xahil*. These books all give added testimony to the Book of Mormon.

Each of these four books agrees with the *Works of Ixtlixochitl*, and they

"All of these Indian traditions and writings bear witness to the visits made by the resurrected Savior to America"

all verify the Book of Mormon, which claims that the ancient Americans came from the other side of the sea. A ship was built at a place called Bountiful under the direction of Nephi, the youngest of four brothers who left Jerusalem with their father, Lehi. Under Nephi's direction, the colonists came to America in that ship.

In the *Anales de los Xahil*, we read: "How shall we cross the sea, oh our younger brother?" they said. And we answered: "We shall cross in the ships. . . . Then we entered the ships. . . . then we traveled eastward and arrived there." (*Anales de los Xahil*, Translation y notes de George Raymond, Miguel Angel Asturias, y J. M. Gonzales Mendoza, National University, Mexico, 1946.)

The Quiche Indians who wrote *Totonacapan* declared that they were "descendants of Israel, of the same language and the same customs. . . . They were the sons of Abraham and Jacob." (*Title of the Lords of Totonicapán*, p. 170.)

The Book of Mormon made a similar claim. The Nephites, Lamanites, and Mulekites came from Jerusalem, and so they were descendants of Israel or sons of Abraham and Jacob.

The claim is made in the *Totonacapan* that the Lord gave the ancient leader of this group a "present called Giron-Galgal," which guided the ancestors of the Indians across the ocean to their new land. (*Ibid.*) This gift is comparable to the Liahona, which was given to Father Lehi by the Lord to serve as a compass to guide his people from Jerusalem to America. (1 Ne. 16:10, 27; 18:12; D&C 17:1.)

It is of significance to note that Ixtlixochitl describes the terrible storm that occurred in America at the time of the crucifixion of Christ, which confirms the Book of Mormon account. To quote Ixtlixochitl:

"... the sun and the moon eclipsed, and the earth trembled, and the rocks broke, and many other things and signs took place. . . . This happened in the year of ce Calli, which, adjusting the

count to ours, comes to be at the same time when Christ our Lord suffered, and they say it happened during the first days of the year." (*Ixtlixochitl*, *op. cit.*, p. 190.)

It is important to note that the Book of Mormon account also places the great storm exactly at the time Jesus Christ was on the cross and during the first days of the year. (3 Ne. 8:5-19.)

Following this terrible storm and three days of darkness, the Nephites gathered together around the temple in Bountiful. They heard a voice speak three times from heaven. The third time they perceived that it said: "Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

They all looked up toward heaven and saw a "man descending out of heaven . . . clothed in a white robe." (3 Ne. 11:8.) He came down and stood in their midst and said: "Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Ne. 11:10.)

During the following month or more he appeared to the Nephites many times, gave them the priesthood, and taught them the gospel of Jesus Christ.

So impressive was the influence of the resurrected Lord on the ancient Americans that when the Spaniards came, they found all the Indian tribes throughout the western hemisphere ardently worshipping his memory. During the American colonial period everywhere, traditions were found that told of a white and bearded God who visited the ancestors of the Indians in ancient America. All of these Indian traditions and writings bear witness to the visits made by the resurrected Savior to America, as recorded in the Book of Mormon.

I bear my testimony, as a result of reading the Book of Mormon, that the Holy Ghost has born witness to me that it is true. I testify that it contains the word of God, that it is a true history of the ancient Americans. In the name of Jesus Christ. Amen. ○



# From Weakness to Strength



President Hartman Rector, Jr.  
*Of the First Council of the Seventy*

● “Man that is born of a woman is of few days, and full of trouble,” and as disposed to evil “as the sparks fly upward.” (Job 14:1; 5:7.)

These words of the prophet Job are not particularly flattering to man, but they are truthful. They represent only too vividly what the natural man is like. King Benjamin added his testimony to this when he said:

“For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord...” (Mosiah 3:19.)

This is strong testimony borne against man, but a perusal of the pages of history leaves little doubt as to its truthfulness. Man’s inhumanity to man has always been and is now everywhere in evidence.

How can fallen human nature be changed from evil to good? Basically, this must be the most important question confronting mankind. All other questions seem to pale into insignificance when compared to *this* one, because man cannot be saved in his sins. And yet there are those who say, “You can’t change human nature.” This claim is very frequently and flippantly made. Of course it is false. President David O. McKay taught something completely different from this in 1945 when he said: “Human nature will have to be changed on an enormous scale in the future or the world will be drowned in its own blood.”

On the one hand, man wants to keep the commandments of God and serve his fellowman; on the other, he can’t forget what he wants to do for himself. He wants to pay his tithing, but he keeps thinking about what he could buy himself with the money. If he stops considering what he could buy with the Lord’s money, the temptations

will cease to exist. When he stops feeding the evil desire, it dies. But of course, what usually happens is that we feed the evil desire just enough to keep it alive and so we keep ourselves in constant turmoil.

I presume that each one of us has certain weaknesses that keep us from being as spiritually in tune as we would like to be. You are no doubt familiar with the way we kneel each day and ask the Lord to forgive us of our “weaknesses and imperfections.” We call them weaknesses—I don’t know why we don’t call them what they really are. Of course, we are really asking the Lord to forgive us of our sins. But somehow we don’t like to associate ourselves with sin, so we call them weaknesses. As a matter of fact, we do have weaknesses. Every one of us has them, things that cause us to desire that which is not good for us.

Where do you suppose we get these weaknesses? If you pose this question to a group of Saints, it will astound you how many different answers you get to this particular question. Some will say that *they* are responsible for *their own* weaknesses; well, if you keep your weaknesses, that’s true, but that is not where they came from. Another will say weaknesses come from heredity or environment; in either instance, we are passing the responsibility to someone else, either our parents or our neighborhood. Both of these sources have great influence upon us, but they do not give us our weaknesses. Still another may blame Lucifer, the devil, for their weaknesses; surely he is always on the job, but this is not where we get our weaknesses, either. Where do they really come from?

The Lord tells us the answer to this question very plainly in the Book of Mormon. He says:

“And if men come unto me I will show unto them their weakness. I give unto men weakness that they

may be humble; and my grace is sufficient for all men that humble themselves before me; for if they humble themselves before me, and have faith in me, then will I make weak things become strong unto them.” (Eth. 12:27.)

So where do we get our weaknesses? We get them from the Lord; the Lord gives us weaknesses so we will be humble. This makes us teachable. Now don’t misunderstand me—the Lord is not responsible for the sin; he is only responsible for the weakness. It seems that all men have weaknesses in one form or another, character traits that make one more subject to a particular temptation than another. Lehi states that God “hath created all things, both the heaven and the earth, and all things that in them are, both things to act and things to be acted upon.”

“And to bring about his eternal purposes in the end of man, after he had created our first parents, and the beasts of the field and the fowls of the air, and in fine, all things which are created, it must needs be that there was an opposition; even the forbidden fruit in opposition to the tree of life; the one being sweet and the other bitter.

“Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other.” (2 Ne. 2:14-16.)

Therefore, what you do with the weakness is up to you.

The Prophet Joseph Smith said, “There are three independent principles; the Spirit of God, the spirit of man, and the spirit of the devil. All men have power to resist the devil.” (*Teachings of the Prophet Joseph Smith*, p. 189.) But when our weaknesses are exposed to Satan, he is quick to take advantage of us by tempting us in our selfishness.

Giving us weakness, however, is one

of the Lord's ways of getting our attention. He says this is the means he uses to make us humble, but he also says that if we will come unto him and have faith in him, he will make us strong wherein we were weak. I know this is the truth. There are numerous examples in the scriptures that vividly illustrate this principle—Alma and the sons of Mosiah in the Book of Mormon, Peter and Paul in the Bible, to name just a few. Alma was going about tearing down the church until he met an angel who turned him around and made him one of the greatest missionaries we have any record of in the Book of Mormon. Paul was out persecuting the saints when he met the Lord on the road to Damascus. After this experience, Paul became one of the greatest missionaries we have record of in the Bible. In his own words, he declared: "I can do all things through Christ which strengthen me." (Phil. 4:13.)

I have witnessed this same truth in force today. While I was serving as a stake mission president at one time, the missionaries were meeting with a very good man who was not a member of the Church but who was married to a fine Latter-day Saint sister. This good brother wanted to join the Church, but he was addicted to tobacco. He had tried to quit many times but he said he couldn't; he was just too weak.

There were six stake missionaries who had met with him over a considerable period of time but who were unable to help him develop the strength to quit smoking. Finally, under the influence of the Spirit, we asked him if we could fast with him that he might overcome this weakness. He considered the offer and agreed to our proposal. We asked him then if he would carry out the fast for two days. He agreed, so the fast went forth. Six stake missionaries, the smoking brother, and his wife fasted.

At the completion of the fast, we all met in his home and knelt with him in his living room, each praying in turn. The prayers were literally the same; they were, that the Lord would take from this brother his desire to smoke. He was the last to pray and then he arose and announced, "I have no desire to smoke." He hasn't smoked unto this day. Since that time he has served in the bishopric of his ward and even now is serving in a stake MIA superintendency. He is today a stalwart in the faith, a real servant of the Lord. The Lord literally took from him his weakness and made him a tower of strength instead.

So, if we have a weakness, we should not despair; we shouldn't neglect it, but we shouldn't worry about it.

Rightly understood, it merely points out where the Lord expects us to excel. And we will excel, too, because the Lord will make us strong; our weakness will become the strongest part of our personality when we come unto the Lord in humility and exercise faith in him. He not only forgives us, but he doth immediately bless us. There is new confidence, new vision, new horizons—a new birth.

The prophet Mormon stated very plainly what I like to call the qualification for the performance of miracles. It is recorded in 3 Nephi, the eighth chapter, and the fifth verse: "And now it came to pass that according to our record, and we know our record to be true, for behold, it was a just man who did keep the record—for he truly did many miracles in the name of Jesus; and there was not any man who could do a miracle in the name of Jesus save he were cleansed every whit from his iniquity."

So this is the qualification: we must be cleansed every whit from our iniquity. When I first read this passage of scripture, I felt to say "Hurray for repentance!" for if it were not for repentance, there would be no miracles performed.

But repentance is granted unto man by the Lord. I am convinced that repentance is about 90 percent from the Lord and about 10 percent from man. Nephi goes still further and says, "... for we know that it is by grace that we are saved, after all we can do." (2 Ne. 25:23.) However, man's part is the most urgent and vital part because it must be first, and full, and sincere. An ancient Hebrew writing declares, "There must be a stirring below before there is a stirring above." This means that repentance must begin with us, with mortals. Many times we say we are waiting on the Lord, when as a matter of fact, the Lord is waiting on us.

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

When this happens, the Lord forgives and doth immediately bless him. How gracious and kind he is. I bear testimony to you, my brothers and sisters, that God, our Heavenly Father, does live, and that he hears and answers our prayers. I bear testimony that Jesus is the Christ and that he lives. I know he lives, and that he has made possible the forgiveness of sins to those who come unto him through repentance, that through repentance and obedience he turns our weaknesses into strengths, and the time is now.

In the name of Jesus Christ. Amen. ○

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# "Choose Ye This Day"



Elder Eldred G. Smith

*Patriarch to the Church*

● I wish to express my deep gratitude for that sustaining vote in my behalf this morning. I pray I will be given the help to fully fulfill this responsibility. I wish to personally express my sustaining vote in favor of President Joseph Fielding Smith and all the other General Authorities, including the new ones added this day. The Lord has always given his people prophets and leaders to guide us and give us counsel.

Speaking to Enoch, who was only the sixth generation of mortality on this earth, the Lord said, "Say unto this people: Choose ye this day, to serve the Lord God who made you." (Moses 6:33.)

It has been necessary for the prophets of God to cry repentance since the very beginning, and will continue throughout the rest of mortality, even until the Savior comes to reign on the earth for a thousand years.

Many of us think it would be easy to serve the Lord and keep his commandments if we were permitted to live during that great millennial reign which is to come when Christ will be here on earth and Satan will be bound.

John wrote: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

"And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled. . . ." (Rev. 20:1-3.)

Many other scriptures refer to the thousand years of wonderful, glorious conditions on the earth, because Lucifer,

Satan, the devil, will be bound.

The scriptures say he will be "bound with a chain" and "put into a bottomless pit." To me, these are symbolical terms. I cannot quite conceive of steel chains or pits that could hold Satan. The only power I know of that will bind Satan, or render him powerless, is righteous living.

The war that started in heaven has not ended yet and shall not end until everyone has proved the extent of his ability to resist Satan. Even Jesus Christ had to bind Satan when he was tempted in the wilderness. Satan had no power over him, because Jesus resisted his temptations. Then the record says, ". . . he departed from him for a season." (Luke 4:13.)

When you have resisted a temptation until it no longer becomes a temptation, then to that extent, Satan has lost his power over you, and as long as you do not yield to him, to that degree he is bound.

For instance, if you have learned to pay tithing until it is no burden or no real temptation anymore, then to that extent you have bound Satan. The same is true in keeping the Word of Wisdom or living the laws of chastity, or the other laws of the gospel. Satan becomes powerless to you in that field.

Then step by step, you may bind Satan now; you don't have to wait for the millennial reign.

This has to start first on an individual basis, each person individually; then a group, then several groups, and so on until the whole earth is full of righteousness.

This is how I believe the conditions described during the millennial reign will be developed.

Today is the time to prepare for the ushering in of that glorious time on the earth. This is why the gospel has been

restored, with the plan, the keys, and the authority to administer therein.

Then by each individual binding Satan through his righteous living, we can bring about the glorious conditions like those spoken of which will exist during the millennial reign.

We have had such conditions on the earth to prove to us that it can be done. When the Lord told Enoch, "Choose ye this day, to serve the Lord God who made you," he did just that. He walked and talked with God. He preached repentance and many followed him, and in his days, the record says, "... he built a city that was called the City of Holiness, even ZION." (Moses 7:19.)

"And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years.

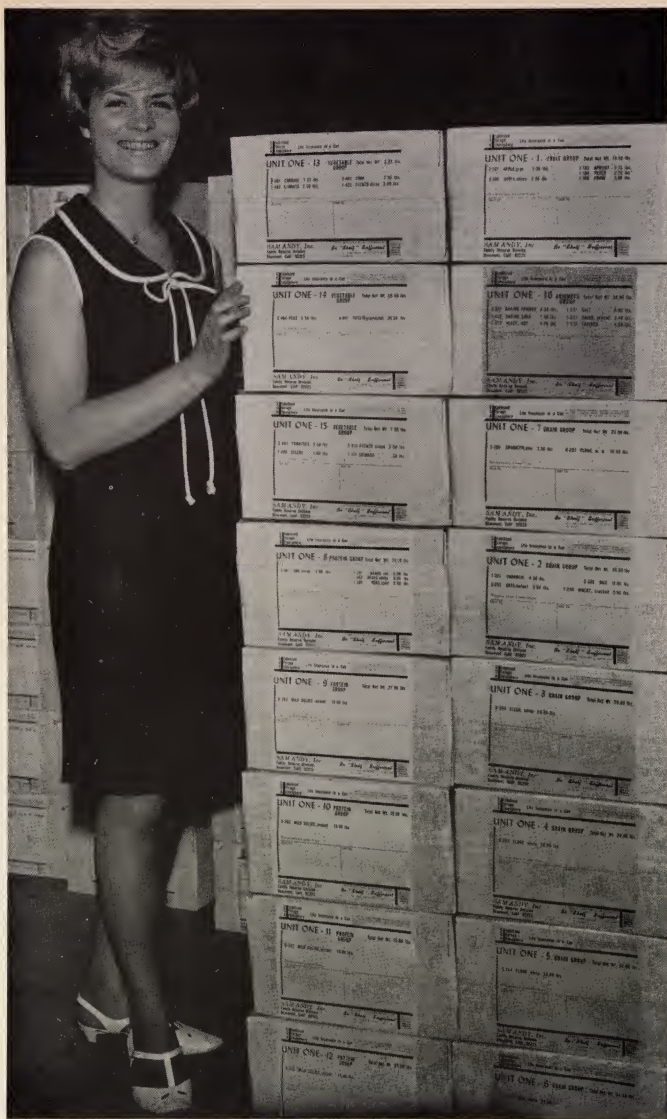
"And Enoch and all his people walked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED." (Moses 7:68-69.)

In the Book of Mormon another similar occasion is recorded. After Christ's resurrection he visited the inhabitants of this continent. He established his church and kingdom among them, and the record in the Book of Mormon tells us they lived righteously for some two hundred years. (See 4 Ne. 22.) Surely Satan was bound then, by their righteous living.

Down through the ages the Lord has continually told us what we must do to bind Satan and receive the blessings he has in store for us. Every speaker at this conference has told us how we can bind Satan, and I recommend to you these talks, that you read them and reread them and study them and literally make them a part of your lives.

Enoch's message, then, is just as





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fitting and appropriate today as then, if not more so.

He said: "Behold Satan hath come among the children of men, and tempteth them to worship him; and men have become carnal, sensual, and devilish, and are shut out from the presence of God.

"But God hath made known unto our fathers that all men must repent.

"And he called upon our father Adam by his own voice, saying: I am God; I made the world, and men before they were in the flesh.

"And he also said unto him: If thou wilt turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized,

even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you." (Moses 6:49-52.)

This is how the way must be prepared for the coming of the Savior. His kingdom must be established on earth to prepare for his coming.

He has given us the parable of the ten virgins, symbolic of his coming—the five wise virgins who were prepared and the five who were foolish; the ten

virgins refer to those who have accepted him in baptism—only 50 percent of whom were really ready.

If he were to come today, would you be counted among the 50 percent of the members of his kingdom who will be prepared, or among the 50 percent of his kingdom who will only be partly prepared, or will you not be counted in his kingdom at all, waiting for a time when Satan will be bound for you instead of binding him yourself?

Choose ye this day to serve the Lord God who made you.

I testify that his kingdom has been established upon the earth in these, the latter days, in the name of Jesus Christ. Amen. ○

## Why a Prophet?



Elder LeGrand Richards

*Of the Council of the Twelve*

● Brothers and sisters, we are about to come to the end of a most inspirational and historic conference of The Church of Jesus Christ of Latter-day Saints; historic because today we have voted to sustain the man whom God has chosen to stand at the head of his work here upon this earth under the direction of his Son Jesus Christ, because this church, as Paul of old said, is built upon the foundation of apostles and prophets, with Christ our Lord as the chief cornerstone. (See Eph. 2:20.) I am sure that those of us who know President Joseph Fielding Smith and the men whom he has selected to be his counselors feel grateful to the Lord for them. We feel secure in our hearts to know that this work will continue to roll forth in the earth, building upon the foundation that has been laid by their predecessors, until it shall become as a great mountain and fill the whole earth.

During this conference, eulogy and

compliments have been paid to the Prophet Joseph Smith and his successors. I think of what the Prophet Lehi said to his son Joseph in the wilderness—that the Lord promised Joseph who was sold into Egypt that in the latter days he would raise up from his loins a prophet whose name would be Joseph, and that his father's name would be Joseph. (See 2 Ne. 3.) He said he would bring forth his word. He brought us the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price, and many other writings. As far as the records indicate, there has never been a prophet upon the face of the earth who has given as much revealed truth as we have obtained through this prophet whom God raised up in our day. And he said he would not only bring forth his word but would also bring men to a conviction of his word that had already gone forth among them.

Now when you talk to men as I

have in my missionary work, who have been taught for years, some even in the ministry, you find that you can talk to them for hours and they have no questions to ask. You tell them things they have never heard of, and prove these things to them out of their own scriptures. That I can tell you from my own experience. One man was brought into the Church who had been a minister for 30 years, and he sat in my office and said, "Brother Richards, when I think of how little I had to offer my people as a minister of the gospel compared with what I now have in the fullness of the gospel as it has been restored, I want to go back and tell all my friends what I have found. Now," he said, "they won't listen to me."

The Lord said in his promise to Joseph regarding this prophet of our day that he shall bring men unto salvation. Why? Because he would be endowed with that same authority that

Jesus gave to his twelve when he said, "Ye have not chosen me, but I have chosen you, and ordained you. . . ." (John 15:16.) " . . . and whatsoever thou shalt bind on earth shall be bound in heaven." (Matt. 16:19.) Without that authority, there can be no Church of Jesus Christ upon the earth that he will recognize.

The Lord adds in that promise concerning the Prophet Joseph, "And I will make him great in mine eyes." (2 Ne. 3:8.) Whatever the world may think of this prophet of this dispensation, there is the promise and the statement of the Lord that he will be great in his eyes. The Lord had him in waiting, three thousand years before he was even born, for the great mission to which he was called, just as the Savior was called to his mission—not the same kind of mission but of equal importance in that it was a part of the Lord's great eternal plan for the salvation of his children.

We could refer to each of the successors of the Prophet Joseph Smith. Take Brigham Young, for instance. I think history records no colonizer like Brigham Young. Just look at what we enjoy right here in these valleys of the mountains, this tabernacle, that holy temple. The city itself is part of his work as he led the pioneers to this desert place and built this great commonwealth.

You could consider each of the other prophets who have succeeded him. My father used to bring us boys here, travel 40 miles by team, so that we could become acquainted with the leaders of the Church. I remember as a boy sitting in this tabernacle when Wilford Woodruff gave his last talk (I think it was his last talk before he passed away) when he told how marvelously the Spirit of the Lord had guided and directed him. He was a man who really lived near the Lord. Now you've heard his story of how he was inspired to get up in the mid-

dle of the night and move his team that was tied to an oak that had stood on that spot for over a hundred years. Then along came a twister and picked up that oak and threw it right where his team and wagon in which he and his wife were sleeping had been standing. If he hadn't listened to the promptings of the Spirit, this might have cost him his life.

He told about bringing a company of pioneers and Saints from Great Britain. When they landed in New Orleans, he was about to enter a boat, making arrangements, and something seemed to say, "Don't go on that boat, either you or your company." So he thanked the captain and decided to wait. Then he said the boat had no more than sailed up the river when it caught fire and not a soul was saved. He said, "If I hadn't listened to the promptings of the Spirit of the Lord, we wouldn't have had Brother So-and-So and Brother So-and-So," and he began naming men who were in that company.

Now I could go on with the other prophets it has been my privilege to know. How I loved President Heber J. Grant! He called me to be the Presiding Bishop of the Church. How I loved President Joseph F. Smith, the father of our new President! He was one of the greatest prophets I have ever known. I have heard him speak in this tabernacle and bless the people, and I don't think there was a dry eye here because of the spiritual power that man had. When I had filled two missions and went in his office to report, he took me in his arms and said, "LeGrand, we love you." That paid for all the missionary work I had done up to that time.

Then I think of President David O. McKay. For years, everywhere we have gone in the Church, the Saints have said, "Take our love back to President McKay." Even little children would write their messages and ask us to



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hand them to the President. What a leader he really was!

I was told the story of a businessman who came here from the East a few years ago, and in talking to the secretary of the Chamber of Commerce, he said, "Do you know what I'd rather do than anything else while I'm here?" The secretary said, "What's that?" He said, "I would like to meet that man, David O. McKay, the President of the Mormon Church." "Well," the secretary said, "I think I can arrange it." And he did, and President McKay talked to him for about an hour. As he walked down the front steps of the Church Office Building, he turned to the secretary and said, "If I were asked to name the one man whom I have met in all my life that comes the nearest in approximating my appraisal of the Redeemer of the world, I'd name that man." He was beloved in and out of the Church.

And now, brothers and sisters, we have a man who has come to us from the loins of the holy prophets, who has devoted his life to the Church, and who has probably written more in explanation of the truths of the gospel than any other man since the days of the Prophet Joseph. I am sure that it was pleasing to the Lord to see how we sustained him here in our vote today.

I think the theme that has distinguished this conference in my thinking has been "Why a Prophet?" Why should we have a prophet? And then I think of the passage Brother Petersen quoted yesterday, where the Lord said through the prophet Amos, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) What does that mean? It means that no honest person believing in the holy scriptures could look to find God's eternal truth upon the earth without a prophet at its head, because we have no record that he has ever had a church or a movement without a prophet.

Then I think of the words of the Savior as he stood overlooking Jerusalem and said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

"Behold, your house is left unto you desolate.

"For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:37-39.)

And when one comes in the name of the Lord, that person can be none

other than a prophet of God.

The Savior testified of John, who was sent to prepare the way for his coming in the meridian of time. He said there was no greater prophet born of woman than John the Baptist. Then I think of the words of the Lord to the prophet Malachi, wherein he said:

"Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple. . . .

"But who may abide the day of his coming? . . . for he is like a refiner's fire, and like fullers' soap." (Mal. 3:1-2.)

Obviously that had no reference to his first coming, as he did not come swiftly to his temple, and all men could abide the day of his coming. He didn't come cleansing and purifying as refiner's fire and fullers' soap; but we are told in the holy scriptures that when he shall come in the latter days, the wicked will cry out, "[Let the rocks] fall upon us, and hide us from the face of him that sitteth on the throne." (See Rev. 6:16.) From my way of thinking, that prophet was the Prophet Joseph Smith, sent to prepare the way for his coming by being the instrument in the hands of the Lord to bring forth his great latter-day work.

Now as I read the scriptures, I just can't comprehend how the marvelous things that the ancient prophets declared that God would accomplish in our day and time could be accomplished without a prophet. The apostle Paul said the Lord had revealed the mystery of his will unto him. (See Eph. 1:9.) That is important. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth. . . ." (Eph. 1:10.) We are the only church in the world that has a program to complete and fulfill that declaration revealed by the Lord to the apostle Paul, and we couldn't do it except for the prophets whom he has raised up in our day.

I think of the time when Peter talked to those who had put to death the Christ, and he told them, "And he [the Lord] shall send Jesus Christ, which before was preached unto you: Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:20-21.) How could there be a restitution of all things unless there was a prophet to receive what the holy prophets would bring? We testify that that has been fulfilled through the restoration of the gospel.

I think of the words of Malachi when he said:

"... I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

What consequences, were it not for the coming of Elijah? And to whom would he come save there was a prophet here at the head of the Lord's work? We testify that Elijah has come and delivered the keys of his dispensation.

I think of the words of the Lord through Isaiah. He said:

"Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.

"Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. 29:13-14.)

I think this church is the marvelous work and a wonder that Isaiah saw, and how could it be unless there was a prophet unto whom the Lord could reveal his will? "Surely," as Amos said, "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.)

I think of the experience when Daniel was called to interpret Nebuchadnezzar's dream; you remember how Nebuchadnezzar had forgotten the dream, and he called in the soothsayers and the wise men and the astrologers, and none of them could give him the dream. He sent for the man Daniel. And Daniel came and he said, "... there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these." (Dan. 2:28.) Then he told them about the rise and fall of the kingdoms of this world until the latter days, when the God of heaven would set up a kingdom that should never be destroyed nor given to another people, but instead it would be like a stone cut out of the mountain without hands and would roll forth until it would become as a great mountain and fill the whole earth.

I ask you—why a prophet? How could the God of heaven set up a work like that without a prophet through whom he could work and reveal his mind and will?

Incidentally, when I was president of the Southern States Mission, one of our missionaries down in Florida

preached on that particular passage of scripture one night. At the close of the meeting I stood at the door, and a man came up and introduced himself as a minister of the gospel. He said, "You don't expect us to believe that the Mormon church is that kingdom, do you?" And I said, "Yes, sir. Why not?" He said, "It couldn't be." I said, "Why couldn't it?" "Well," he said, "we can't have a kingdom without a king, and we don't have a king, so we haven't a kingdom." "Oh," I said, "my friend, you didn't read quite far enough. You just read the seventh chapter of Daniel and you will see where Daniel saw one like the Son of Man coming in the clouds of heaven, and unto him was given the kingdom that all other kingdoms, powers, and dominions under the whole heavens should serve him." (See Dan. 7:13-14.)

Then I said to this minister, "My friend, tell me, how can the kingdom be given to him when he comes in the clouds of heaven, if there is no kingdom prepared for him? That is what this church is, the preparation, the restitution of all things spoken by the mouth of all the holy prophets." Then I said, "Probably you would like to know what is going to become of that kingdom, and if you will read just a little further in that seventh chapter, you will see where Daniel said, 'But the saints of the most High shall take the kingdom, and possess the kingdom for ever.'" (Dan. 7:18.) And as if that were not quite long enough, Daniel adds, "even for ever and ever."

Now the saints of the most high God have been attending this conference, and to you there is the promise that this kingdom will be given to you if you make yourselves worthy of it. Therefore, I say to you that there is no other thing you can do in this world that will bring you greater eternal happiness than to help to roll this majestic work on, this marvelous work and a wonder, until it shall fill the whole earth.

Now I could go on for an hour telling you other things that the God of heaven has decreed that he would do in our day, and he couldn't do them without a prophet of God, and so I stand here to bear you my witness that this church is led and has been led by living prophets. I sustain with all my heart our new prophet, seer, and revelator, and his counselors; I pray God to bless them, and to bless the saints of Zion the world over, that they may be worthy of their great heritage to be a part of this great latter-day movement, with God at its head and his prophets to direct it. I ask this prayer, and pray God to bless you all, in the name of the Lord Jesus Christ. Amen. ○

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# A Prayer for Peace



President Joseph Fielding Smith

● Brethren and sisters, I think this has been a wonderful day, and we have heard a great deal that is of profit to us if we will only treasure it.

We come now to the closing moments of another great general conference of the Church.

We came together to sustain a new First Presidency and to receive counsel and direction from the Lord through his servants the prophets.

We assembled to partake of the good things of the Spirit, to feel that influence which comes only from the Lord, and to be built up in faith and in testimony.

We came to worship the Lord, to affirm our love for him and our devotion to his cause, and we came desiring in our hearts to keep the commandment which says: "Thou shalt love the Lord thy God with all thy heart, with all thy mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D&C 59:5.)

I feel that the purposes of the conference have been fulfilled. We are now ready to go our several ways with a renewed dedication to the upbuilding of our Father's work, and with a determination to use our strength and influence to bless all his children.

Let us now heed the counsel of him who said: "Let your light so shine be-

fore men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.)

I leave my blessing with you and my assurance that God is with his people, and that the work in which we are engaged shall triumph and roll forth until the eternal purposes of the Lord are fulfilled. And I pray that the blessings of heaven may be and abide with us and all men.

O that the heavens might pour down righteousness and truth upon all the world!

O that all men everywhere might have a listening ear, and that they might heed the words of truth and light which come from the Lord's servants!

O that the Lord's purposes among all people in every nation might speedily be fulfilled!

I pray for the members of the Church, who are the saints of the Most High, that they may be strengthened in their faith, and that desires for righteousness may increase in their hearts, and that they may work out their salvation with fear and trembling before the Lord.

I pray for the good and the upright among all people, that they may be led to seek truth, to sustain every true principle, and to further the cause of freedom and justice.

In these troublesome and difficult times, I pray that all men may be guided by that light which lighteth every man who cometh into the world, and that they may gain thereby the wisdom to solve the problems which beset mankind.

I beseech a gracious Father to pour out his blessings upon all men, upon the young and old, upon those who have cause to mourn, upon the hungry and needy, upon those who are entrapped in unfortunate circumstances and unwholesome environments, and upon all who need aid, and help, and succor, and wisdom, and all those good and great things that only he can give.

Along with all of you, I have love and concern and compassion for our Father's children in all the earth, and pray that their conditions may be bettered both temporally and spiritually; I pray that they may come unto Christ, and learn of him, and take his yoke upon them, that they may find rest to their souls, for his yoke is easy and his burden is light.

I pray that the Latter-day Saints and all who will join with them in keeping the commandments of the Father of us all may so live as to gain peace in this life and eternal life in the world to come—all of which I ask in humility and in thanksgiving, and in the name of the Lord Jesus Christ. Amen. ○

## Prayer

By Mary-Lynn Hansgen

*Let prayer flow from the desires of a broken  
heart and contrite spirit,  
While the dialogue communicates a blaze  
of warm, mellowing love  
And the glory of purifying intelligence.*





## Statistical Report 1969

• The First Presidency has issued the following statistical report concerning the membership of the Church at the end of the year 1969:

Stakes	496
Wards	3,910
Independent branches in stakes	682
<b>Total wards and independent branches in stakes</b>	<b>4,592</b>
Mission branches	2,016
Full-time missions	88
<b>Church Membership</b>	
Stakes	2,344,635
Missions	462,821
<b>Total</b>	<b>2,807,456</b>

<b>Church growth during 1969</b>	
Children blessed in stakes and missions	62,113
Children of record baptized in stakes and missions	54,606
Converts baptized in stakes and missions	70,010

**Social statistics (based on 1969 data from stakes)**

Birthrate per thousand	28.18
Number of persons married per thousand	16.67
Death rate per thousand	5.04

<b>Members holding the Aaronic Priesthood</b>	
Deacons	128,614
Teachers	91,603
Priests	138,571
<b>Total Aaronic Priesthood</b>	<b>358,788</b>

<b>Members holding the Melchizedek Priesthood</b>	
Elders	233,108
Seventies	23,204
High Priests	78,973

<b>Total Melchizedek Priesthood</b>	<b>335,285</b>
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<b>Grand total Aaronic and Melchizedek Priesthood</b>	<b>694,073</b>
(An increase of 33,183 during the year)	

<b>Auxiliary organizations</b>	
Relief Society (membership)	325,042
Deseret Sunday School Union (average attendance)	889,778
YMMIA (enrollment)	292,891
YWMA (enrollment)	366,749
Primary (children enrollment)	464,100

<b>Welfare Plan</b>	
Persons assisted during the year	96,429
Number placed in remunerative employment	8,814
Man-days of work donated to welfare plan	202,637
Unit-days of equipment use donated	7,501

<b>Genealogical Society</b>	
Names cleared for temple ordinances	1,423,502
(Genealogical records microfilmed in 15 countries during the year brought the total to 208,419 one-hundred-foot rolls of microfilm for use of the Church, which is the equivalent of over 3,200,000 printed volumes of 300 pages each.)	

<b>Temples</b>	
Ordinances performed in the 13 operating temples:	
For the living	55,206
For the dead	7,958,003
<b>Total ordinances</b>	<b>8,013,209</b>

<b>Church School System</b>	
Cumulative enrollments in Church schools, including institutes and seminaries	193,155

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## The Church Moves On

March 1970

**28** The appointment of Don L. Gray as assistant director of Mormon relations, Boy Scouts of America, was announced. He will assist Director Folkman D. Brown in directing relationships between the Church and the scouting councils.

**29** Las Vegas South Stake in Nevada, the 509th stake now functioning, was organized by Elder Howard W. Hunter of the Council of the Twelve. Erval L. Bindrup was sustained as president, with Alden L. Stewart and William J. Calvert as counselors.

April 1970

**2** The sixty-fourth annual conference of the Primary Association began this morning on Temple Square. A new program, to begin in September, was explained. Trail Builder and Lihoma group names will be eliminated, as well as class names and bandos. The present Skylets (the four- and five-year-olds in Sunbeam and Star classes) will be called Stars. The Pilots (the six-, seven-, and eight-year-olds in the CTR Pilots, Right Way Pilots, and Top Pilots classes) will be regrouped and the class names dropped. The six- and seven-year-olds will be in the CTR program. Eight- and nine-year-old boys and girls will have the new name of Targeteers. Ten-year-old girls will be in the Merrie Miss group. Eleven-year-old girls will continue as Merrihands during 1970-71, but thereafter this group will be in the Merrie Miss program. Blazer is the name for the ten- and eleven-year-old boys.

President Spencer W. Kimball of the Council of the Twelve dedicated the restored Brigham Young Forest Farm Home, 722 Ashton Avenue, in southeastern Salt Lake City. President Joseph Fielding Smith was one of the speakers at the services.

**3** Commemorating the 150th anniversary of the First Vision, the Mormon Youth Symphony Orchestra and Chorus presented a concert in the Tabernacle, which was also seen by closed circuit television in 11 other locations. The 300-voice chorus and 90 musicians were superb in the premiere perfor-



mance of James Prigmore's cantata, "Palmyra: Spring of 1820." Elder Mark E. Petersen of the Council of the Twelve served as narrator.

The Primary Association general conference closed this afternoon.

**4** An early-morning agricultural and Church welfare meeting convened in the Assembly Hall.

With President Joseph Fielding Smith presiding, the 104th Annual General Conference of the Church began at 10:00 this morning in the Tabernacle.

An estimated 150,000 bearers of the priesthood gathered in the Tabernacle, Assembly Hall, and 633 other locations in the United States and Canada for the priesthood session of the conference this evening.

The appointment of Glen L. Rudd as a Regional Representative of the Council of the Twelve was announced.

**5** General sessions of conference continued on this Sabbath day.

Some 6,500 attended the concluding session of the Deseret Sunday School Union conference this evening in the Tabernacle. Earlier sessions in the Salt Palace on Saturday and Sunday were for stake superintendencies and Junior Sunday School coordinators.

**6** In this morning's general conference session in the Tabernacle, the first solemn assembly held since April 1951, President Joseph Fielding Smith was sustained as the President of the Church. Also sustained were the counselors in the First Presidency, the Council of the Twelve, and the Patriarch to the Church. Other authorities and officers of the Church were then sustained in the usual manner.

Elder Boyd K. Packer was sustained as a new member of the Council of the Twelve. Elders Joseph Anderson, David B. Haight, and William H. Bennett were sustained as new Assistants to the Twelve.

Total Church membership, as of December 31, 1969, was announced today as 2,807,456.

**9** Elder Boyd K. Packer was ordained an apostle at the weekly meeting in the Salt Lake Temple. At the same time, Elders Joseph Anderson, David B. Haight, and William H. Bennett were set apart as Assistants to the Council of the Twelve.

New stake presidencies: President Francis D. Child and counselors Norville

L. Fluckiger and Max C. Robinson, Star Valley (Wyoming) Stake; President Paul K. Nielson and counselors Charles H. Gurr and Gail D. Van Tassel, Beaver (Utah) Stake.

**18** The appointment of Robert L. Backman as a Regional Representative of the Twelve was announced.

The appointments of Miss Elaine Michaelis and Mrs. Joleen G. Meredith to the general board of the Young

Women's Mutual Improvement Association were announced.

Announced were the appointments of D. Arthur Haycock as secretary to President Joseph Fielding Smith; Francis M. Gibbons as assistant to Elder Joseph Anderson, secretary to the First Presidency; James A. Paramore as executive secretary to the Council of the Twelve; and Frank M. Watson as assistant secretary to the Council of the Twelve.

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 29, 1970. © 1970.

### Those we have loved . . . and lost awhile

By Richard L. Evans

**T**here is a line from "Lead, Kindly Light" that moves us gently to a subject that is to all of us of some concern: "And with the morn those angel faces smile; Which we have loved long since, and lost awhile!"<sup>1</sup> It is given to all of us, sometime, to ponder the length of life, the purpose of life—the love of life, the love of loved ones—the loss of loved ones. We come alone; we leave alone. We leave our loved ones—or they leave us. Life moves one way. We can't rerun it. "No man," said Cicero, "can be ignorant that he must die, nor be sure that he may not this very day."<sup>2</sup> "So Nature deals with us," wrote Longfellow, "and takes away Our playthings one by one, and by the hand Leads us to rest."<sup>3</sup> And so with all of us there is deep searching of the soul. And in this context comes the question of the reality of resurrection, and of all that pertains to everlasting life. Answering the question with another question, Pascal said: "Which is more difficult, to be born, or to rise again?"<sup>4</sup> As the record reads, the resurrected Christ was in the company of others, "being seen of them forty days,"<sup>5</sup> with one or two to five hundred or more witnesses. And we have no reason to quarrel with the witness of the record, nor with the reality of everlasting life. If a man die, he *shall* rise again. And to you who have lost loved ones, we would witness that He who gave us life here has given us life also hereafter. "Once more the Heavenly Power Makes all things new. . . ."<sup>6</sup> "And with the morn those angel faces smile; Which we have loved long since, and lost awhile!" "Believest thou this? . . . Yea, Lord: I believe. . . ." I know that my Redeemer lives.

<sup>1</sup>John Henry Newman, "Lead, Kindly Light."

<sup>2</sup>Cicero, *De senectute*, c. 78 B.C.

<sup>3</sup>Longfellow, "Nature."

<sup>4</sup>Blaise Pascal, *Pensees*, xxiv.

<sup>5</sup>Acts 1:3.

<sup>6</sup>Tennyson, "Early Spring."

<sup>7</sup>John 11:26-27.



## The LDS Scene



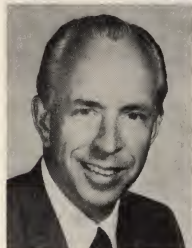
### Mormon Youth Symphony and Chorus Perform in First Vision Concert

A commemorative concert honoring the 150th anniversary of the Prophet Joseph Smith's first vision was a special feature of the April general conference. Participating were the Mormon Youth Symphony and Chorus, with Elder Mark E. Petersen as narrator, and Robert Peterson, well-known Latter-day Saint



### Apache Tribe Chairman Elected

President Fred Benashley of the Ft. Apache Branch, Southwest Indian Mission, recently was elected tribal chairman of the 6,000-member Whitemountain Apache nation. He will oversee the activities of the million-acre Apache reservation.



### Mayor of Phoenix

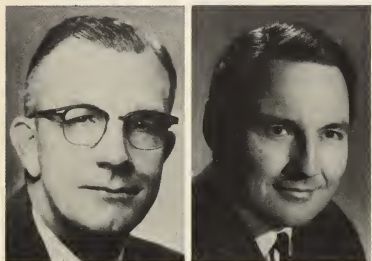
Brother John L. Driggs of the Phoenix (Arizona) Sixteenth Ward has been elected mayor of Phoenix.

baritone, as soloist. The chorus numbers about 300, the symphony about 100. The featured number of the concert was the premiere performance of a sacred cantata by James M. Prigmore, young Latter-day Saint composer. Titled "Palmyra: Spring of 1820," the cantata was commissioned by the First Presidency.



### Regional Representatives Of Council of the Twelve

The First Presidency has appointed two new Regional Representatives of the Council of the Twelve: Glen L. Rudd, regional coordinator of the bishop's storehouse at Welfare Square, and Robert Backman, a member of the Young Men's Mutual Improvement Association general board. Both men were released in July 1969 as mission presidents—Brother Rudd as president of the Florida Mission and Brother Backman as president of the Northwestern States Mission. Brother Rudd and his wife, Marva, are the parents of eight children. Brother Backman and his wife, Virginia, are the parents of five children.



### Professional Accomplishments

President Gordon C. Crandall, president of the Long Island (New York) Stake, has been elected treasurer of UniRoyal, a worldwide rubber products company. Brother James B. Jacobsen, high counselor in the New Jersey Stake, has been appointed senior vice-president of Prudential Insurance Company of America.

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 22, 1970. © 1970.

### Faith is not a theory

By Richard L. Evans

**L**ife is a search, with problems; disappointments often; an effort always, and with unanswered questions for us all—but with so much to make it worth all the effort: so much unknown to search, to learn; so much undone, so much to do, so much to be; so much of purpose—so apparent—of order, of meaning and of endless miracles: the miracle of spring's returning, the miracle of each day's dawning, the miracle of birth, of life, of loved ones—and so much reason for faith. As the eminent physician, Sir William Osler, said: "Nothing is more wonderful than faith." Indeed, without it the world wouldn't run. "All the strength and force of man," said James F. Clarke, "comes from his faith. . . ."1 Faith is not a theory but a proved and practical force, and an absolute essential. Without it life wouldn't move forward. All men have more faith than they sometimes suppose. Every time we plow and plant we show the faith we have—faith that summer will follow spring, faith that we shall have our harvest. Whenever we work, or learn, or invest, or plan for any future purpose, we show the faith we have. Faith is the great moving force of repentance, of progress, of improvement. It is by faith that we build for the future. And in the footsteps of the Master of mankind, it is by faith that we can face the problems, the disappointments, the unanswered questions of life, a faith from out of which there comes a certainty of assurance that loved ones will be there, and waiting for us, in an everlastingness of life. And in discouragement, with disappointments, with problems, we would well remember the miracle of life, the precious everlastingness of loved ones, and peace and purpose, as spring returns and brings unnumbered reasons for our faith:

"For like a child, sent with a fluttering light  
To feel his way along a gusty night,  
Man walks the world. Again, and yet again,  
The lamp shall be by fits of passion slain;  
But shall not He who sent him from the door  
Relight the lamp once more, and yet once more?"2

<sup>1</sup>James F. Clark (American Unitarian Clergyman, 1810-1888).

<sup>2</sup>Fand ud-Din Attar, "Mantik-ut-Tair" (Fitzgerald, tr.).

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## Research & Review

### What About Attendance at Non-Church Colleges?

By Dr. Elliott Landau  
Contributing Editor

• What happens if your child does not go to a Church school? What influences might the non-Church world have upon the faith and testimonies of Latter-day Saint youth exposed to secular ideas?

Many parents worry about these problems, and with the enrollment capacity of the Church institutions of higher education almost at the saturation point, and other Church schools growing rapidly, the question is bound to become more significant for Latter-day Saint parents everywhere.

For 18 years one couple planned and dreamed that one day their child would leave their home in Ohio to enter the largest church-supported school in America—Brigham Young University. And then the letter came telling these aspiring parents and their child that their church university was bursting at the seams and there was simply no more room.

With almost 24,000 students in attendance, with a student body that nearly exceeds the size of the city that houses it, with a population growth that by percentage exceeds the growth of any other American denomination and where the birthrate of Latter-day Saint families tops that of any other religious group in the nation, BYU finds that the policy of opening its doors to all Church members who are qualified and apply presents an almost nightmarish admissions policy. This university now faces precisely the problem secular universities have faced in the last decade. And so the Church has had to seek alternatives to the education of all of its members' children in Church schools. It had done this by providing for institutes of religion adjacent to every college, university, and technical school campus that caters to a potentially large LDS population. There were, at the end of June 1970, 225 institutes.

Campus unrest has often been correlated positively with the size of campus population. The larger and more impersonal the school, the more a computer-given number replaces the student's given name, the greater the possibility of trouble in the not-so-cloistered retreats of academia. Trou-

bles at the University of California at Berkeley, at Massachusetts Institute of Technology, at Columbia and Cornell universities (to name a few) are believed to be in large measure due to the abyss that has widened between professors who lecture to faceless masses of humanity and the students who strain in vain for some feeling of humanity from that instructor. Some schools, despairing at the seemingly impossible hordes of students on campus, have been using closed-circuit TV to bring one instructor "closer" to students by placing the students before the tube in smaller groups.

Probably nowhere in the world, except in Utah and a few communities in other western states, do Latter-day Saint youngsters comprise anything but a minority of the elementary, high school, or junior high population. In general, in those school years of a child it may be assumed that faithful parents tend to rear children who are likewise strong Church members. The significance of the auxiliaries is vital to this propagation of the faith. Primary and MIA organizations in the farthest-flung stakes of Zion exert a powerful influence. Thus, with this kind of background information, the statistics concerning the positive influence of LDS institutes of religion are quite revealing.

In 1967, 38% of Church members throughout the world married in the temple. Obviously this very low figure reflects the inaccessibility of temples to thousands of members. In 1965, LDS youth who went to colleges but did not attend institutes had a temple marriage rate of 50%. In 1965-66, 84% of those who attended but did not graduate from institutes were married in the temple, whereas 95% of institute graduates in 1965-66 married in the temple. In 1963, 93% of the graduates of Church schools married in the temple.

A 12-month record of temple marriages, through December 31, 1967, indicated that in the BYU student stakes 97% of the marriages were in the temple. This, indeed, is eloquent testimony of the effectiveness of the Church school atmosphere. Even when we consider that the college students



there chose to attend this school—with nearly a 100% LDS faculty, the tradition of the “Y” deeply etched upon all of its superb facilities, religion classes, eight stakes in full operation, and continual contact with the Church atmosphere—the figure is still impressive though understandable.

And if the student doesn't go to a Church school?

The percentage of temple marriages of Latter-day Saint students in non-Church schools (specifically Utah State University and the University of Utah) for the same period was 91%, compared to a Churchwide temple marriage record of 38%.

The chart below indicates what one would expect—that 97% of BYU marriages are in the temple, as compared with 87% for LDS students at the University of Utah, and 95% for Utah

State University. Neither of the latter two figures indicates particular reference to attendance or nonattendance at institutes of religion, though earlier we indicated that in 1965-66, 95% of institute graduates married in the temple.

If your child does not attend a Church school, you may be reassured by the figures just cited. If the college-bound youth will enroll in an institute, parents are virtually guaranteed that the end result will be a youngster strong in the gospel. It is interesting to note that in one survey, over 80% of youngsters in Church institutes believed they could live in accordance with the standards of the Church “better” or “just as well” by attending institute classes as if they were enrolled in a Church college.

Finally, the security of the home

environment and its influence upon youth in at least the first two years of college must not be overlooked. A great deal of student maladjustment that accounts for a national college drop-out rate of nearly 50% over the entire four-year period occurs and is aggravated by the adjustment process, which must run its course in the first two years of college.

Latter-day Saint youth today will have to test their faith in the crucible of the hostile, cold, and dreary world. Education in the comfortable cocoon of a Church school may, in spite of its ultimate excellence, be a luxury that your family may have to forgo. As Jesus the Christ said, “I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil.” The Church has provided through its family home evening and priesthood and auxiliary programs all that anyone needs to keep youth close to the principles of the gospel. If a youngster has had this in his home, as well as the true love of his parents, there seems to be no reason for him not to be able to survive the secular influences of a non-Church university. ○

Stake	Temple	Civil	Total	% Temple
USU I, II	166	7	173	95
U. of U. I, II	170	25	195	87
BYU, All Stakes	1,072	32	1,104	97

Marriages: 12-month record ending Dec. 31, 1967, adapted from *Students of Zion* by R. L. West.

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## Sara M. Tanner **Dedication to Home, Family, Church**

By Eleanor Knowles  
Editorial Associate

● "She rose to his requirements, dropped the playthings of her life, to take the honorable role of woman and of wife. . . ." (John L. Clarke, president of Ricks College.)

As the young schoolteacher approached her first teaching assignment, at the little schoolhouse in Hill Spring, Alberta, Canada, little did she realize that within a few months the entire course of her life would change, and that within her lifetime, at the side of her husband, she would travel throughout the world, meeting royalty, important government officials, and persons of all races and creeds.

Sara Isabelle Merrill had spent all but the first few months of her life in Canada (she was born in Lehi, Utah), where her father had been called to help construct homes

for Latter-day Saint families engaged in an irrigation project for the Canadian government. She attended schools in Magrath, Hill Spring, and Calgary, and was graduated from the Teacher's Normal Training College in Calgary.

At the Hill Spring school, Sara met tall, handsome Nathan Eldon Tanner, the school's new principal and teacher of the high school classes. They fell in love, and on a cold, snowy day in December 1919, they were married. (Their marriage was later solemnized in the Alberta Temple, following the dedication services for that temple in August 1923.)

With marriage, thoughts of a full-time career outside the home left Sara Tanner's mind, and she turned her energies toward home-

making and supporting her husband in his Church, civic, government, and professional assignments. Through the next few years, as they were struggling to establish their home and complete his education, they were blessed with five lovely daughters—Ruth, Isabelle, Zola, Beth, and Helen. (They are all married now, and the Tanners have 26 grandchildren and one great-grandchild.)

Recently Ricks College in Rexburg, Idaho, honored Sister Tanner as their woman of the year. The citation accompanying the award included the words of President John L. Clarke, quoted earlier, and the following tribute, which well describes Sara Tanner's devotion to her home and family:

"Early in life you began to de-



velop the attributes of an ideal woman. Through the enjoyment of cultural activities such as arts, literature, history, music, and drama, you have enhanced your life. You have portrayed the essence of true motherhood in your domestic interests, values, and powerful dedication to your home and children." It also noted that she has "exemplified love of God through service as a teacher in the public schools, in many of the Church organizations, and as a leader in many of the auxiliary organizations."

As President Tanner rose in prominence in the Alberta government as a legislator and then a cabinet official, his beloved "Sally" was beside him, supporting him and seeing that their home ran

smoothly. His responsibilities took him to Europe, the West Indies, Mexico, throughout the provinces of Canada, and to other parts of the world, and whenever possible, she accompanied him. A thrilling experience of those days was being invited to dine with King George VI and Queen Elizabeth of England. They have also dined with Queen Elizabeth II, Prince Philip, and other notables.

Wherever they have lived, Sister Tanner has been active in the Church. Her early training and experience as a teacher has been put to good use as she has taught in the Primary, Sunday School, YW-MIA, and Relief Society. She has also magnified her executive abilities as a ward YW-MIA and Relief Society president and counselor in

stake auxiliary organizations. When President Tanner was president of the West European Mission, Sister Tanner was appointed as a special representative of the YW-MIA general board in Europe, to supervise MIA work there—the first person in YW-MIA history to hold such an office. In 1964 she and President Tanner were honored by the MIA with the honorary Golden Gleaner and Master M Man awards.

When President Tanner was called to full-time service in the Church as an Assistant to the Council of the Twelve in 1960, this meant leaving their beloved Canadian home as well as their family (all of their daughters have made their homes in Canada). However, without looking back and with no regrets, they accepted the call of



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the First Presidency and moved to Salt Lake City, where they established a new home. Today their home is a spacious apartment home with a spectacular view of Salt Lake Valley and the surrounding mountains. Upon entering the apartment, one's first impression is of warmth achieved through understated simplicity, with a wide expanse of white carpet and accents of gold and red. A grand piano stands in a prominent place in the living room (Sister Tanner enjoys playing it on occasion), and art objects acquired in their many travels around the world are prominently displayed.

Although she has a busy life as she travels with President Tanner, supports many civic activities in the community, and attends Relief Society and other Church functions. Sister Tanner still enjoys cooking for her husband ("He is easy to please—his tastes are very simple," she claims).

One of her favorite recipes is for date-bran muffins. "The batter will keep in the refrigerator for up to a month," she notes, "so we can have hot muffins often."

### Sister Tanner's Date-Bran Muffins

- 6 cups bran cereal
- 1 pound chopped dates
- 2 cups boiling water
- 1 cup butter
- 1 quart buttermilk
- 5 cups flour
- 1 teaspoon salt
- 2 cups sugar
- 5 teaspoons soda
- 5 eggs

Pour boiling water over bran cereal and dates and let stand. Cream butter; sift dry ingredients together, and add to butter alternately with buttermilk. Stir in bran-date mixture. Bake in greased muffin pans in 400-degree oven 15 minutes. (Makes about 6 dozen muffins.)

President and Sister Tanner observed their fiftieth wedding anniversary in December 1969 with a thrilling two-week vacation in Hawaii with 38 members of their family.

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"About two years ago my husband asked me how I would like to spend our golden wedding anniversary," she recalls. "Since we hadn't had a wedding reception, he wondered if perhaps we should have one now. 'Do you know what I'd really like to do?' I asked him. 'I'd like to go with all our family to Hawaii.' He immediately began making plans, and on December 17 we all met in Seattle and flew to Honolulu."

Since the Church College of Hawaii was in recess for the Christmas holiday vacation, the Tanner family stayed at the CCH dormitories, ate in the cafeteria, and used many of the recreational facilities there. On their anniversary date, December 20, they enjoyed the show at the Polynesian Cultural Center.

"This was one trip in which the realization was truly better than the expectation," she says.

In the Rieks College citation, the words "high qualities of womanliness" and "inspiration to husband" stand out prominently. Sister Tanner says that one of the greatest influences in her life is her belief in the power of prayer. "I got a testimony of prayer early in my life," she says. "I remember vividly my grandmother's telling how she was taken by her mother for a walk in a forest and was taught the key of prayer and was told to be sure to pray always."

Although she has many interests, Sara Tanner subordinates everything to her devotion to and love for her husband and family. "At present my only Church duty is being a wife to the second counselor in the First Presidency," she says proudly, "and my only desire is to be the best wife I can to him."

Sara Merrill Tanner has truly taken upon herself the role of woman and wife and made it honorable. ○

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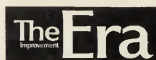
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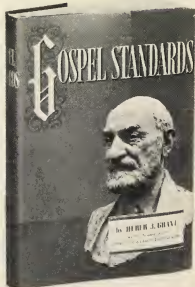
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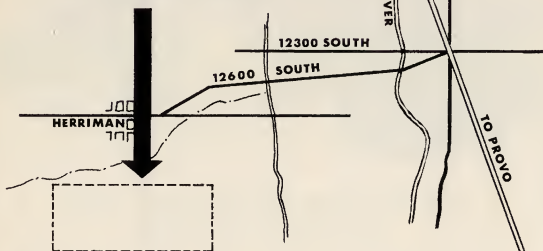


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## About Inspired Version

I read with interest Dr. Truman G. Madson's report of Dr. Robert J. Matthews' research as to the accuracy of the 1944 New Corrected Edition of the Inspired Version of the Bible [March]. While no one would gainsay the importance of being able to verify the authenticity of the Inspired Version, I fail to see how the research has done this.

1. Research has apparently successfully shown that the 1944 edition is true to the Bernhisel copy of the original manuscript held by the Reorganized Church. We must assume that Bernhisel did copy the *actual* original of Joseph Smith's manuscript and that this original had not been altered.

2. Joseph Smith 1 in the Pearl of Great Price is the Prophet's translation of Matthew 24 and the last verse of Matthew 23. This is accepted as part of the canon of scripture by the Church. We must assume that this chapter is true to the translation made by Joseph Smith.

3. Comparison of Joseph Smith 1 with the corresponding passage in the 1944 edition of the Inspired Version reveals numerous differences in punctuation, word spellings, and pronoun usage. There are also several phrases in one version or the other that do not appear in the companion work. Which version of Matthew 24 are we to accept? They cannot both be "true" copies.

4. Under the law, if one exception is proved, then by the principle of precedent it is possible to prove many exceptions.



If Joseph Smith 1 is correct, then we must repudiate that chapter in the Inspired Version, and all other chapters in that volume are placed in a position of doubt. Needless to say, the argument can be reversed: if Joseph Smith 1 is the less accurate version, then the authenticity of the rest of the Prophet's rendering of scripture as held by the Church is placed in doubt.

My purpose is not to disprove the authenticity of the documents, but to examine the logic of the position. I would truly like to be able to "turn to the Inspired Revision with new confidence," in Dr. Madsen's words, but do not feel it is possible at this time. Writings of the Prophet's contemporaries indicate that Joseph Smith did not complete his work

and that his intention was to revise changes that he had already made.  
V. CLAYTON SHERMAN  
KALAMAZOO, MICHIGAN

*The author, Dr. Robert J. Matthews, responds:*

The whole area of textual criticism is fascinating, although arduous and extremely complex, which makes a written discussion of the matter rather difficult. In reply to the four points:

1. Dr. Bernhisel made his copy in the spring of 1845 in Nauvoo. We have it by his own statement that Emma Smith let him take the Prophet's Bible and handwritten notes for three months to make a copy. Dr. Bernhisel has several

explanatory notes in his manuscript to certify that he was copying the originals. I have examined the originals, and there is no mistake in the matter.

It must be understood, when speaking of the original manuscript of the Inspired Version, that it is to be spoken of in the plural. There are three separate manuscripts covering the same material for parts of Genesis and two manuscripts for Matthew (including Matthew 24). Each is dated, and the later ones are a little more revised than the earlier.

One value of the Bernhisel Manuscript is that it can be identified as being copied from the latest revision of both the Old and New Testament. Since the Bernhisel Manuscript is dated May and June 1845, it certifies as to the content of the original manuscripts at that early date—which, it should be observed, was 15 years before there was a Reorganized Church.

2. Joseph Smith 1, in the present Pearl of Great Price, is quite close to the latest revision found in the Prophet's manuscript, but it is not exact in every detail. If one were to examine this chapter in the Pearl of Great Price as it was first published in 1851, he would find some other variations. This is partly due to the 1851 edition representing a different "original"; that is, it represented a manuscript in an earlier stage of revision. Also, it is partly due to human error in transcription and typesetting, but does not signify an attempt to deceive.

3. It is difficult to make conclusions on the basis of punctuation, word spellings, and pronoun use. In the Prophet's original manuscript there is almost no punctuation, and there are many misspelled words and grammatically incorrect pronouns. Nearly all of the punctuation found in the Pearl of Great Price and/or in the printed Inspired Version is the work of editors, and not the work of the Prophet. The same situation is true of the Book of Mormon and the Doctrine and Covenants.

The differences in certain phrases, although real, are still slight and do not justify rejecting the entire work because of the variation of a few words. A situation in reference is that found in verse 8 of Joseph Smith 1, concerning the words: "and which hate one another." The interesting thing is that these words are found in the King James Version. They are also found in the Prophet's first revision of Matthew 24; but they are not found in the Prophet's second revision of Matthew 24. They are *not* in the first printing of the Inspired Version (1867); they are found in the 1944 edition. They are *not* found in the 1851 Pearl of Great Price, and are *not* in the 1921 (or present) edition of the Pearl of Great Price. This kind of variation could have easily been an unintentional omission in the written manuscript by the mistake of the hand or eye of a copyist.

Another phrase is found in verse 30 of Joseph Smith 1. It reads as follows: "the love of many." The Prophet's first revision of Matthew 24 says the love of "men"; the second revision says "men"; the 1867 Inspired Version says "men"; the 1944 Inspired Version says "men" (Matt. 24:8); the 1851 Pearl of Great

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 5, 1970. ©1970.

### "Life hath quicksands — life hath snares"

By Richard L. Evans

**T**here is a poignant, moving line from Longfellow: "Oh thou child of many prayers! Life hath quicksands—life hath snares!"<sup>1</sup> Young people often wonder why parents worry, why they counsel and caution, why they pray and plead, why parents become concerned. Confidence is an enviable attribute. Self-confidence is a quality to be cultivated. But an innocent or unknowing overconfidence is sometimes difficult and dangerous to deal with. But remember this: Those who have been over the road are better guides than those who haven't. And parents have been over the road—or certainly some of it. They know something of the critical points, of the youthful impulses; of the wise and unwise ties and attachments; of the unguarded times on which life sometimes forever turns. They have seen the road signs. They know how life sometimes breaks our best-laid plans—and sometimes breaks our hearts. They know the need for balance, for temperance, for faith. They also know the tragedies that sometimes come by seeking shortcuts, by running the red lights, by cluttering a record that may keep us from opportunities we might have had. Remember, young friends, imperfect though they may be, parents have a God-given responsibility—and experience, insight, inspiration, and a love for which there is no absolute substitute from any source. They know that you can lose time, get on a wrong road, quit school, and find yourselves in frustration and regret for the future. They know the pitfalls, the wrong turns, the importance of even some of the simplest, most harmless-looking decisions. Be patient with parents. Respect them. Confide in them. Love them. Listen to them. Be grateful for those who know enough, who care enough, who love enough, who pray and plead, and counsel and caution, and who would do whatever they honestly could to help you to the highest possibilities of life. Remember there is real reason for the concern of others for us. "Oh thou child of many prayers! Life hath quicksands—life hath snares!"

<sup>1</sup>Longfellow, "Maidenhod."



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Price says "many"; the 1921 Pearl of Great Price says "many." The King James Version does not have this verse, but a similar verse earlier in the chapter says "many" (Matt. 24:12). Incidentally, in 1838 a published version of the Prophet's revision of Matthew 24 said "the love of man."

In answer to the question: "Which version of Matthew 24 are we to accept?" They cannot both be true copies," in dealing with scripture, one should look for the basic intent and the general message more than for precise spellings, punctuation, and words. The examples cited above are rather innocuous, and although they do represent variations, they hardly alter the general message of the chapter.

The principle of precedent may be a useful tool in the law, but it is contrary to the spirit of intent. By the same principle it would be possible to "revise" every book of scripture now held sacred by the Church. Many sections of the Doctrine and Covenants have been edited and altered since the original draft. The experience of Simonds Ryder, who doubted the revelation given to Joseph Smith for him because the Prophet spelled Ryder with an "i" instead of a "y," is a typical example. (DHC, Vol. 1, p. 261; D&C 52:37.) This is not a good principle in dealing with details unless those details are *substantive* and unless the words that are involved deal with significant changes in meaning. The approach in number 4 is useful and the logic seems accurate, but it holds to the *letter* of the law rather than the *spirit* of the message, which was intended by the passage, and it *overemphasizes* the degree of difference.

I have examined and copied the original manuscripts of the Inspired Version that are held by the Reorganized Church in Independence, Missouri. Having made a very critical examination of those manuscripts and having compared them with the printed editions of the Inspired Version and the Bernhisel Manuscript, I would like to repeat the conclusion, based on personal study and examination, that the present Inspired Version (1944 edition and subsequent printings) is a very accurate and reliable representation of the manuscripts produced by Joseph Smith. The spelling has been corrected and the punctuation added, but in my judgment the intent has been preserved and is more like the originals than was the 1867 edition.

What this research shows is that the present Inspired Version is a good copy of what Joseph Smith had accomplished to that point in his life. The Prophet Joseph Smith was unable to finish the work, and the present Inspired Version represents an unfinished task. For this reason it is not given the authoritative sanction of the Church. However, one more point should be observed. The real purpose of the Lord in commanding the Prophet to make a revision of the Bible seems to have been for the spiritual experience and instruction of the Prophet himself. During the Bible revision Joseph Smith received many great doctrinal revelations (the vision of the three degrees of glory, for example). The care-

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ful study and prayer required of Joseph Smith to make a revision of the Bible placed him in a situation to ask questions and receive revelatory answers. This seems to have been the real purpose of his work with the Bible. Consequently, the real *product* is not so much a revised and corrected manuscript of the Bible, important as that is, but the product is the whole collection of revealed doctrines and utterances that came to the Prophet during the process, many of which are not published in the Doctrine and Covenants.

#### Church in Thailand

I read with interest "The Church in Thailand" [March], by Craig Christensen, and found it to be particularly enlightening, since Thailand was once my home. I recall with much fondness my experiences while involved with some of the people Brother Christensen mentioned and the many acquaintances that turned into good friendships among the Thais.

I remember vividly the day Brother Christensen and his companions arrived and how it was that we rejoiced in having full-time missionaries to reap a harvest of those who were prepared to hear the gospel. I can personally testify of their faithfulness and exceptional service according to the calling of missionary work. Later in the year, as I assisted in setting apart other brethren to labor as missionaries, I sensed the power of the Lord's direction and witnessed the understanding in taking his message to the Thai people.

GARY R. HOWARD  
GRAYS, ESSEX, ENGLAND

#### The Creation

The January issue of the *Era* was really something! Especially the feature on the Creation. It summed up the saying: "For those who believe in God, no explanation is necessary. For those who do not believe, no explanation is possible."

JUNE DOBSON  
WALSALL, STAFFS., ENGLAND

#### Letters on Hills

In response to the February "Buffs" letter about the custom of placing stone letters on hills near communities, my work in Mexico has taken me to cities and towns in nearly every state of the republic. It is common practice here to build in white-washed stone the initials or names of political candidates and/or parties on hillsides near communities. However, to my knowledge, and I have inquired extensively of others since reading the letter, there are only two stone letters on hillsides in all of Mexico that represent the name of a town or local school. The first, a large "B," overlooks the beautiful *Benemérito de las Américas* campus, the focal point of our Church's educational program in Mexico. It has 1,500 students. The second stone letter, a block "I," overlooks beautiful Piedras Verdes River Valley and Colonia Juarez, one of the first Mormon settlements in northern Mexico.

KEITH J. McLELLAN  
MEXICO CITY, MEXICO

## Outdoor Survival Skills

by Larry Dean Olsen

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major disaster struck and your family's food supply was contaminated?

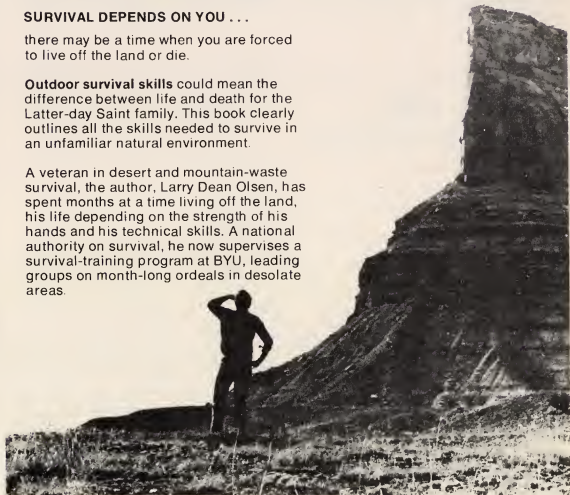
you were forced to leave home to face an unfriendly wilderness environment?

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Montana State University at Missoula has a huge "M" on nearby Mount Sentinel. The local high school, Missoula County High School, has the letters "MHS" on nearby Mount Jumbo.

ALBERT GRAVES  
ANAHEIM, CALIFORNIA

Colorado State University, formerly the Colorado Aggies, had a large "A" on Horseooth Peak a few miles west of Fort Collins when I arrived there in 1914. In 1923, a new "A" was constructed of stones.

Other Colorado state schools also have letters on the hills. Also, I have a report from a friend in Barstow, California, who

says that there was a large "B" on a hill near town.

A COLORADO AGGIE OF 1918

As to the February suggestion in "Buffs" that this custom may be somehow connected to communities of Mormon background, I can think of two cases where it is not: the "T" on Henniger Flats near Mt. Wilson, California, was cleared by the class of 1916 of Throop Institute (now California Institute of Technology); and the "L" on the bluff facing north just below Sacred Heart Chapel of Loyola University of Los Angeles (Roman Catholic). The university was built in 1927, and the "L" about 20 years ago.

The questions of historical interest are: What started the custom? Where did it start? Who was responsible for initiating these projects in various towns, and where did they get their idea?

L. MILTON ANDERSON  
LOS ANGELES, CALIFORNIA

*We draw to a close this discussion of several months about alphabetical letters on hills. The practice appears to have been widely adopted by Latter-day Saints as they founded and built their communities. It also appears to have had wider geographical concentration than Mormon communities, and indeed, apparently precedes the Mormon pioneer period.*

#### Handling of the Plates

The article "Achievements of Latter-day Saint Women" [April], by Dr. Leonard J. Arrington, notes that Mary Whitmer viewed and Emma Smith handled the golden plates from which the Book of Mormon was translated. This is the first time that I have seen such a statement.

MARRINER SWENSEN  
OAKLAND, CALIFORNIA

*Dr. Arrington responds:* The viewing of the plates by Mary Whitmer is told by Elder Edward Stevenson of the First Council of the Seventy in "The Thirteenth Witness to the Plates of the Book of Mormon," *The Juvenile Instructor*, January 1, 1889, pages 22-23. A statement is also made in the article that Major Bidamon, Emma's second husband, told Elder Stevenson that Emma said she had felt the plates but had not seen them. The *Saints Herald* of October 1, 1879, pages 289-90, has an interview with Emma Smith in which she says: "The plates often lay on the table without any attempt at concealment, wrapped in a small linen tablecloth, which I had given him [Joseph] to fold them in." Peter J. Sanders, in *Key to the Succession in the Presidency of the Church* (Murray, Utah, 1909), states that Emma was permitted to handle the plates, wrapped in a linen cloth, when writing for the Prophet, and that she traced their writing and shape and described them "pliable like thick paper, and they would rustle with a metallic sound when the edges were moved by the thumb."

#### The 90-Minute Bread

Thank you so much for giving us Sister Jessie Evans Smith's recipe for "90-Minute bread" [April]. This is the easiest recipe I have tried, and also one of the most successful. My family is enthusiastic about it, and I'm sure I'll be making this bread often. I might add that to make it more nutritious, the second time I made it I substituted a little soy flour and wheat germ for some of the white flour and also sweetened it with honey, and it turned out just as well. I do find, though, that I have to use more than the 7-8 cups of flour called for in the recipe, in order for it not to be too sticky to pound.

JOAN H. GARRARD  
WALNUT CREEK, CALIFORNIA

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System March 15, 1970. © 1970.

### We tell them better than we show them

By Richard L. Evans

**T**here is concern, of course, for young people, for their problem, and for the permissive way in which some of them sometimes live their lives. But, as one cause of such concern, must we not admit that they are partly the product of the moral and spiritual and physical atmosphere that those who are older have sometimes permitted or made possible—by the actions, the attitudes, the example of others: sometimes parents, teachers; sometimes the makers and sellers of things; the producers and purveyors of unclean entertainment; those who have relaxed the enforcement of law; those who have exploited immodesty, abandoned the moral commandments, and flouted the safeguards of life. In all honesty must we not admit that much of the difficulty of young people comes from the neglect or misguidance of adults—failing to set an example that youth could safely follow. Not that youth are free from responsibility for their own actions and decisions, but some others who should know better must share some responsibility for whatever let-down there is in the quality of life. We tell them better than we show them—and we don't even tell them as well as we should. Furthermore, we provide more and more for them physically, and less and less morally and spiritually, and leave them often with too little of fruitful activity, forgetting often that they are capable of learning much more, of doing much more, of being much more; and in large measure they will live up to what we expect of them—if we ask it early enough—and show them by the sincerity of the lives we live. We ought to share with them as early as possible the urgent work of the world, and see that they are trusted and challenged with serious service. And as we *shape* them, we'd better be quite sure that we *show* them what it is they *ought* to be, by what we *are*—because up or down, good or bad, happy or unhappy, moral or immoral, clean or unclean, competent or incompetent, we must share responsibility for how they live their lives. It is good to *tell* them—but it is absolutely essential to *show* them.



## **Worship at Lahaina-Kaanapali**

**By Dr. G. Homer Durham**

Commissioner and Executive Officer, Utah System of Higher Education

● Lahaina, island of Maui in the state of Hawaii, has the largest banyan tree in the islands. It fills an entire park between Front Street and the wharf, once the whaling capital of the Pacific. Nearby is the Kaanapali beach area. Sugar cane fields stretch upward on the gentle slopes of the red-soiled volcanic ridge. The old whaling town has a crumbling two-story house on which the words "Full Gospel Mission" are barely visible, as well as other nineteenth

century landmarks. Neat little homes cluster around the old waterfront and spread outward along a comfortable highway. Modern condominium apartments are found near the 7,000-yard Royal Kaanapali golf course, which connects several large resort hotels. The northwest coast of Maui has blue sky, blue sea, and green fields all tied to the misty mountain by frequent rainbows.

On the right side of highway 32, as one drives some thirty miles

from the Maui airport at Kahului to the Lahaina-Kaanapali area and overlooking the blue Pacific, rises a slender steeple. It comes from a building of familiar, contemporary architecture. The outlines of chapel, cultural hall, classrooms, and foyers are readily visible to the practiced eye. And sure enough, the letters emerged on the facade: "Church of Jesus Christ of Latter-day Saints," inviting the member, visitor, or stranger to come.

Sunday School at Lahaina is a

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friendly, warm, soul-lifting experience. The fellowship is real. Anglo-Americans, with the austere reserve of their north European ancestries, gain new appreciation for the more open language and emotional gifts of God's many children. "Good morning, my brothers and sisters," the words of branch president Takeo Tanguchi or counselors Frank Wagner, Sr., or Frank Nakamura, convey a sense of brotherly and sisterly regard that seems to reach beyond the business-like, direct convenings of meetings experienced between Boston and San Diego. Maybe it is the Maui setting, the flowers, the view of sea and sky through the windows, or the soft fresh air from the cane fields. Then chorister Roselani Pua leads the congregation in song:

"Earth, with her ten thousand  
flow'rs, . . .  
Heaven's infinite expanse,  
Sea's resplendent countenance . . .  
Sweetly whisper, God is love."

The message came through, as they say, loud and clear, supplemented by the sacramental hymn:

"God loved us, so he sent his Son,  
Christ Jesus, the atoning one. . . ."

The gospel doctrine class led by Dr. Gary Jenkins, the local physician, finds everyone participating. The variety of soft accents only serves to demonstrate that the modified "Indiana twang" of the U.S. mountain states is only one useful dialect of the English language; indeed, that English is only one of many languages in which the hymns of W. W. Phelps and Parley P. Pratt are regularly sung around the world. The presence of visitors from Atherton, California; Portland, Oregon; and Salt Lake City stimulates the discussion with

well-chosen words of encouragement and appreciation.

Sunday School at Lahaina, March 1970, was excellent. Having visited wards in the organized stakes for many years as an official visitor, often with advance preparation and planning on the part of those being visited, it was rewarding to drop in unexpectedly. I am certain that Elder Warren E. Pugh of the Sunday School general board, whose visit, with his family, was unexpected, felt great encouragement. Sacrament meeting was, if possible, an even richer spiritual experience. The music was again appropriately eloquent for the site and the occasion:

"There is an hour of peace and  
rest,  
Unmarred by earthly care;  
'Tis when before the Lord I go,  
And kneel in secret prayer. . . ."

The invocation expressed sentiments of thanksgiving for the visitors to the branch and prayers for their safety and well-being while traveling. Behind the new church building loomed the high green peaks of Maui. We sang prior to the administration of the emblems:

"There is a green hill far away  
Without a city wall. . . ."

Again, as in the morning service, it was "an hour of peace and rest, unmarred by earthly care," solemn and sweet to the soul.

If, after the sacramental service, the purpose of meeting is gospel instruction in the atmosphere of worship, I heartily recommend Lahaina Branch to all visitors to Maui. After the scripture reading (John 17:1) by Donald Baldwin, Jr., a youth speaker, Sister Joanne Wagner, called attention to the challenge of character develop-



ment, illustrated by a poem of Ella Wheeler Wilcox (not often heard these days) and Rudyard Kipling's "If." Three Relief Society sisters then spoke in turn. Sister Linnell Taniguchi spoke on salvation and individual responsibility. Sister Harriet Wagner discussed prayer. In a dramatic experience she expressed how vital it is for each individual to keep the channel open to Heavenly Father. (In rendering a friendly service to a fellow employee at a nursing home, taking her home from a special night shift, Sister Wagner had become lost in one of the largest cane fields at night—a cane field where a man had once lost his way for three days and nights.)

Sister Ethel Young was the concluding speaker and spoke on the significance of the 128th anniversary of the Relief Society. I have personally given the year 1842 exhaustive study, but in listening to Sister Young's well-prepared talk, I gained two important concepts from the teachings of Joseph Smith.

All spoke from the heart and mind with effectiveness, sincerity, and humility. The closing hymn was a benediction in song to a sweet Sabbath in Lahaina, Maui:

"All creatures of our God and king. . . Alleluia!"

In these times of unrest, worldly care, and sometimes grim routine, it is good to remember that there are Lahainas around the world and around the corner back home. Flowers may not bloom everywhere every day. Sea and sky may not be blue nor mountains always green. But to paraphrase St. Paul, God hath made of one blood all nations; and the opportunity to worship him, as St. John said, "in spirit and in truth," is everywhere. Alleluia! ○

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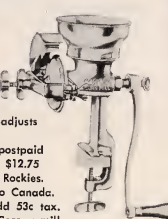
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# End of an Era

## Life Among the Mormons

### *The Five-Mile Hike*

By Sandra Lundquist

*"It's time to go on our five-mile hike."*

*"Hurrray!" screamed the Guide Patrol.*

*"Bring canteens, an apple or an orange, if you like, Tall shoes, and socks that won't roll."*

*And promptly at one on Saturday came, Unkempt but loaded for bear, The troops, with their slingshots, slickers for rain, Three doughnuts, a chocolate éclair.*

"End of an Era" will pay \$3 for humorous anecdotes and experiences that relate to the Latter-day Saint way of life. Maximum length 150 words.

*"We hike single file, now get back in line!"*

*They scrambled over rocks and up trees, Exploring, meandering, forgetting the time, With blisters and cuts and scraped knees.*

*Though dirty and hot, they managed tired smiles And returned to their homes filled with pride. They'd proved they could hike down a trail for five miles (And eleven from side to side).*

At a June Conference all-Church dance festival, I noticed a group of tourists sitting behind me. When three huge flags, with the letters MIA on them, were brought onto the field at the start of the program, a little boy in the group asked his mother, "What does that mean?" She told him that she didn't know.

During the finale, the same three letters were shown. The little boy, confidently, exclaimed, "Mama, I know what that means now! It's Mormons In Action!" —Deon Bird, Roosevelt, Utah

**Americans are a strange people. They devote one day a year to fathers and a whole week to pickles.**

—Farmer's Almanac

As the high councilor returned from stake priesthood meeting, his wife asked, "How was your talk this evening?" "Which one?" he asked. "The one I was going to give, the one I did give, or the one I delivered so brilliantly to myself on the way home?"

**Christians today must reassess the depth of their allegiance to Christ. It does no good to honor him with our lips if our hearts are far from him.**

—Elder Mark E. Petersen

**Golfer (totaling high score): I'm certainly not playing the game I usually play. Caddie: What game is that, sir?**

*What more people need is the faith of the woman who declined a last-minute invitation to a garden party because she had already prayed for rain.*

The editor received a manuscript with a letter that said, "The characters in this story are purely fictional and bear no resemblance to any person, living or dead." When the editor returned it to the author, he scribbled across the bottom, "That's what's wrong with it."

If a man has a talent and cannot use it, he has failed. If he has a talent and uses only half of it, he has partly failed. If he has a talent and learns somehow to use the whole of it, he has gloriously succeeded, and won a satisfaction and a triumph few men ever know.

—Thomas Wolfe

**"Help! A man just stole my car!" "Did you see him?" "No, but I got the license number as he pulled away."**

**It matters more what's in a woman's face than what's on it.**

—Claudette Colbert

A class reunion is where you get together to see who is falling apart.

## The Era of Youth

June 1970

Marion D. Hanks, Editor  
Elaine Cannon, Associate Editor

Reviewing the winning entries: Elaine Cannon and Elder Marion D. Hanks, Era of Youth editors; Florence S. Jacobsen, YWMA general president; Doyle L. Green (back left), Era managing editor; W. Jay Eldredge, YMMIA general superintendent.



“ . . . and some shall toil and not attain.”

**T**here were well over 1,000 entries in the 1970 Era of Youth Writing Contest. All contestants toiled, but all did not attain prize status. Each entry was carefully screened by several competent judges and then turned over to the staff for final decision.

Our thanks to judges for long hours. Our great appreciation on your behalf for



the generosity of our Church schools for awarding the scholarships. And to the editors of the *Era*, grateful awareness that cash prizes and subscription awards are a proud honor for any winner.

## Here are the winners:

### Brigham Young University

#### FULL SCHOLARSHIP

"True Living"  
Elayna Louise Barber, 20  
Oregon City, Oregon

"Sometimes"  
Guy Lawrence Randle, 18  
Northridge, California

#### PARTIAL SCHOLARSHIP

"Here and Waiting"  
Jennifer Sainsbury, 17  
Sandy, Utah

"I Speak With Mary"  
Peggy Marie Hill, 20  
Fresno, California

"The Performance"  
Barbara Jane Alder, 18  
Portland, Oregon

"Brent in Bed"  
Paul B. Dixon, 17  
Provo, Utah

"Like Whom"  
Marvin J. Payne, 21  
El Monte, California

"Opus Envy"  
Latayne Colvett  
Albuquerque, New Mexico

### Ricks College

#### FULL SCHOLARSHIP

"Today's World"  
Bonnie Kerr, 19  
Fountain Valley, California

"The Least of These My Brethren"  
Dean S. Johnson, 18  
Blackfoot, Idaho

#### PARTIAL SCHOLARSHIP

"Seen Out a Window"  
Billie Carolyn Tompkins, 18  
Coeur d'Alene, Idaho

"Don't Tell Me I'm Too Young to Know"  
Sylvia Jean Dalton, 17  
Bliss, Idaho

"Man's Search"  
Deanna Huskinson, 17  
Idaho Falls, Idaho

### Church College of Hawaii

#### FULL SCHOLARSHIP

"A Thankful Song"  
George English Watt, 21  
Prospect, South Australia

#### PARTIAL SCHOLARSHIP

"A Time to Be Born"  
David Sturt, 21  
Laie, Hawaii

"The Piper"  
Faith Marine Geayley, 17  
Auckland, New Zealand

### Cash Awards

"Sunday"  
Janine Marie Hansen, 18  
Sparks, Nevada

"Graduation"  
Robert E. Quinn, 23  
Newport, Rhode Island

### "Reunions Are Personal Things"

Dianne Marie Whitelock, 23  
Salt Lake City, Utah

### "The Sand Is Life"

Sherry Lynne Stewart, 18  
Hayward, California

### "Mom's Hands"

Denton Hatch, 22  
Idaho Falls, Idaho

### "Sing! To the Pioneers"

Katherine Joanne Howard, 17  
Phoenix, Arizona

### (group of entries)

Linda Buhler Sillito, 21  
Salt Lake City, Utah

### "The Long Haul"

Sharon M. Cody, 21  
Lakewood, California

### (group of entries)

Emery Grant Smith, 19  
Rigby, Idaho

### "My First High-Dive"

Paul R. Adams, 22  
Ogden, Utah

### (group of entries)

Catherine Cryer  
Orem, Utah

### (group of entries)

Terry Ann Newren  
Bountiful, Utah

### Era Subscriptions

#### "Verses"

Carroll J. Travis, 24  
Chicago, Illinois

### "Locusts and Wild Honey, Tar and Feathers"

Lynnette Peterson, 17  
Bountiful, Utah

### "Fools"

Cynthia Calde, 17  
Foster City, California

### "Our Love"

ReAnn Hammond, 18  
Salt Lake City, Utah

### "The Call"

Kathryn Jenkins, 16  
Orem, Utah

### "Sidewalks"

Kathryn Leslie Hansen, 19  
Rexburg, Idaho

### "I'm Happy With the Decision I've Made"

Aurelia Rokasa Sauni  
Draper, Utah

### "Had Lost Her Sheep"

Mitzi Schwenke, 18  
Auckland, New Zealand

### "Freedom"

Nancy Waggoner, 17  
Shelton, Washington

### "Sleep in Heavenly Peace"

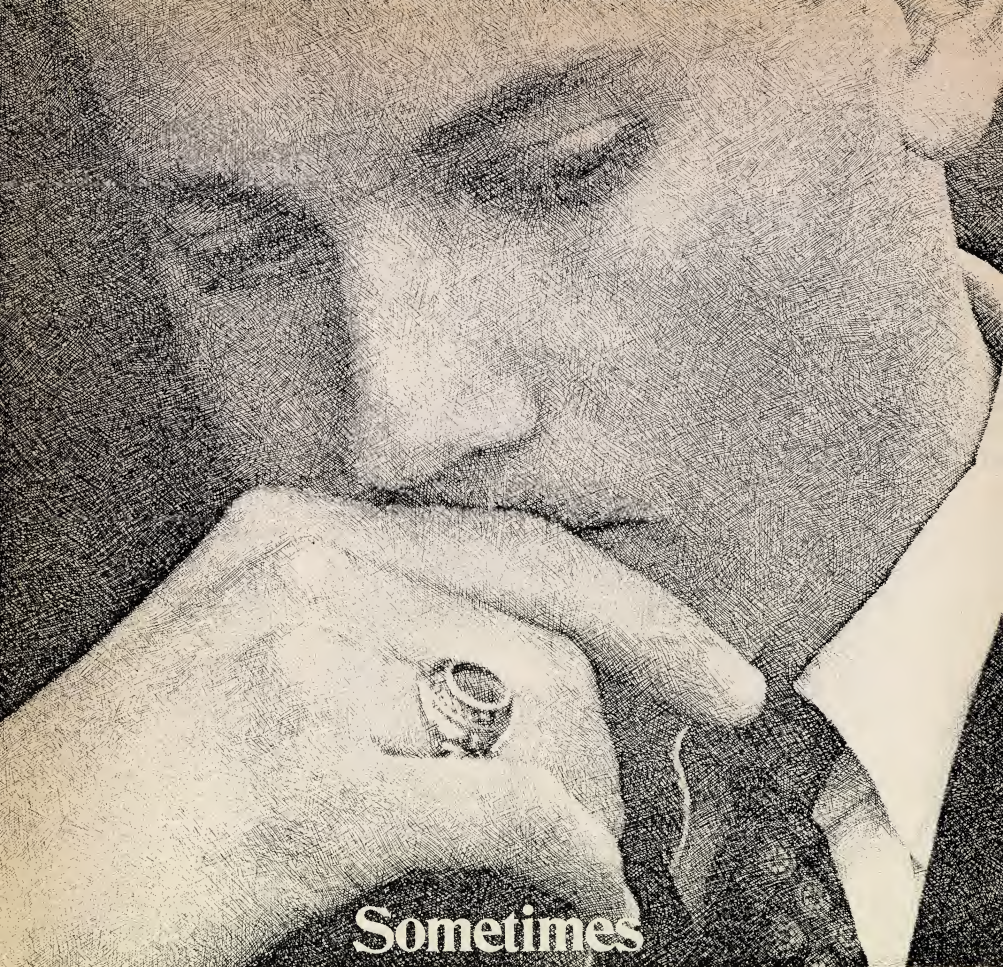
Steve Caldwell, 17  
Upland, California

### (group of entries)

K. Alexander Nelson, 17  
Bellevue, Washington

### "Wind"

Cecelia Ann Harris, 17  
Orem, Utah



## Sometimes



**By Guy Lawrence Randle**

*Sometimes*

*I am a corner person,  
cracked and old,  
paint peeling,  
sitting,  
the wedding of two  
warm walls  
at my back,  
on the edge  
of a threadbare gray rug;  
just another  
particle of dust*

*resting on the floor,  
reposed,  
basking in  
pools of shadow,  
which,  
in flight  
from the light,  
run down the walls  
and collect  
in the corners . . .  
. . . and sometimes else  
I stand,  
stick straight*

*on the uppest part  
of the mountain  
or the most middle  
of the meadow,  
and feel the wind  
tangle my hair  
and touch my face  
with brisky fingers,  
making me  
want to run  
and shout  
my knowledge  
to the world.*









# True Living

By Elayna Louise Barber

*Illustrated by Dale Kilbourn*

• The worm writhed as if its tail was caught back somewhere in the woody regions. Its jaws worked steadily on the edge of the hole, unaware of the delicate design it was creating on the log.

The boy watched it through squinted eyes. He wondered if it too was drunk with the summer sunshine and pine smell of the mountain. The design was unusual. All browns, but so many different shades! He moved over on the pine needles to get a closer view. The worm stopped chewing and raised up, uneasy about the freckled nose only four inches away. The boy laughed inside and rolled over onto his back. The sun was so warm, the air so fragrant, the clouds so big and close! He often dreamed of flying up and landing on a cloud. He imagined himself bouncing and tumbling on their fluffy billows.

To fly like a bird. He'd like that. He pictured his parents' faces if one day he just stepped out onto the porch and flew off up into the sky. Then they would be proud; then perhaps they would understand that being different was not so bad.

A brown sparrow lit on the tree above him, and the branch swayed up and down under its landing. He laughed as the little thing flapped its wings to keep

balance.

"Little bird, little bird,  
What are the sounds that  
You have heard?  
What are the sights that  
You have seen as you float  
Over Mother Nature's green?"

The words came easily to him. Verse was the only way he could truly express the joy he felt, and he repeated the poem over and over again inside himself.

He got up and stretched, feeling young, alive, healthy, and free like the rest of the mountain. Everything was yellow and green and warm. He leaped into the air as if to fly, then began running up the mountainside. Up, up, till he reached the cliff of rocks that overlooked the meadow, his house, and the valley below. He climbed fast, with the amazing energy of a ten-year-old, till he reached the top rock and stopped with arms stretched high, eyes closed. Then he shouted inside with the joy of being alive!

An eagle circled overhead, lazily, gracefully, searching for food. The boy lay back down on the sun-bathed rock and watched it, trying to imagine what the world looked like from up there.

"Oh, to be like the eagle  
Sitting on lofty crag,  
Waiting only for impulse  
Or hunger to carry him  
Down and around and  
Around. Circling the  
Misty valley, deep in  
Gullies and majestic in pine."

He laughed again, inside, and dedicated the poem to the bird. How long he lay there, he didn't care. He only knew that he felt

perfectly in tune with his surroundings, and, had a stranger passed, he probably would have taken the small figure on the rock only to be another wild young thing at home on the mountain, soaking up the sun on the hot July day.

Time passed, and the boy felt the urge to move, to leave his "dreaming rock" and run down the mountain. He climbed down the rocks and stood, just for a moment, savoring the stillness. "I am a deer—no, a stag, the most beautiful of all!" And then he was off, down the mountains, past the log where the worm lived, down through the meadow, through the gate, and up to the broad porch. He threw himself down in the hammock and swung back and forth, panting and enjoying the cool shade. He could smell the roses growing off to the left, and he could smell—he lifted his freckled wrist and sniffed—yes, he could smell the sun and breeze and pine of the mountain. He laughed inside and swung his leg, and the hammock creaked back and forth, back and forth.

Inside the house the mother, sitting with a guest, heard the hammock and knew that he was home. She smiled a sad smile, and her friend smiled sympathetically.

"The doctors still say there is no hope?"

"None. They say he will be dumb for life."

"Oh, how sad," said the visitor, touching her arm. "Never to know the joy of true living!"

The mother nodded. ○



● Now this may seem pretty unfair, telling you about the only really crazy thing I ever saw Brent do, when this is probably the only information you'll ever get about him. But I think it's the best way to tell about him. I could tell you that my brother is an Eagle Scout or that he graduated from seminary, but what does that tell about what he's like? I look at it this way—if you look at the good things a person does, you can't tell a thing about his character, because there are so many different right and wrong reasons for doing good things. It's the bad things a person does that really tell about his personality.

You wouldn't really call what Brent did evil, but you'd certainly call it interesting. It happened seven years ago when I was eight and he was 18. We were sleeping in the same room, so I was usually on hand to get a play-by-play account of the proceedings.

Really, all Brent did was to

refuse to get out of bed for six days when he wasn't even sick. One Tuesday morning, just as usual, mom came in and said, "Brent, it's time to get up."

As usual, Brent didn't get up right away. Whenever mom came into the bedroom to wake up Brent, she always woke me up too, but she never quite managed to get him out of bed. I didn't have to get up as early as Brent did, but since I usually woke up when he was supposed to, I'd yell at him until he woke up.

Well, that morning I yelled at him for about a half-hour. I'm pretty sure he heard me, and I'm positive that he heard mom's yelling. She has the most perfect yelling voice I've ever heard. Anyway, he didn't pay attention; he just lay there with his pillow over his head.

As I returned from a trying day at third grade, Brent was still lying on his bed. He was stretched on his back, playing the guitar, and mom was asking him

if he couldn't please get up and do something useful. "You just can't stay in bed all day long because you're tired of going to school!" she insisted.

"Well, I did stay in bed all day, didn't I?" Brent calmly pointed out. "I'm tired of doing things that I hate to do."

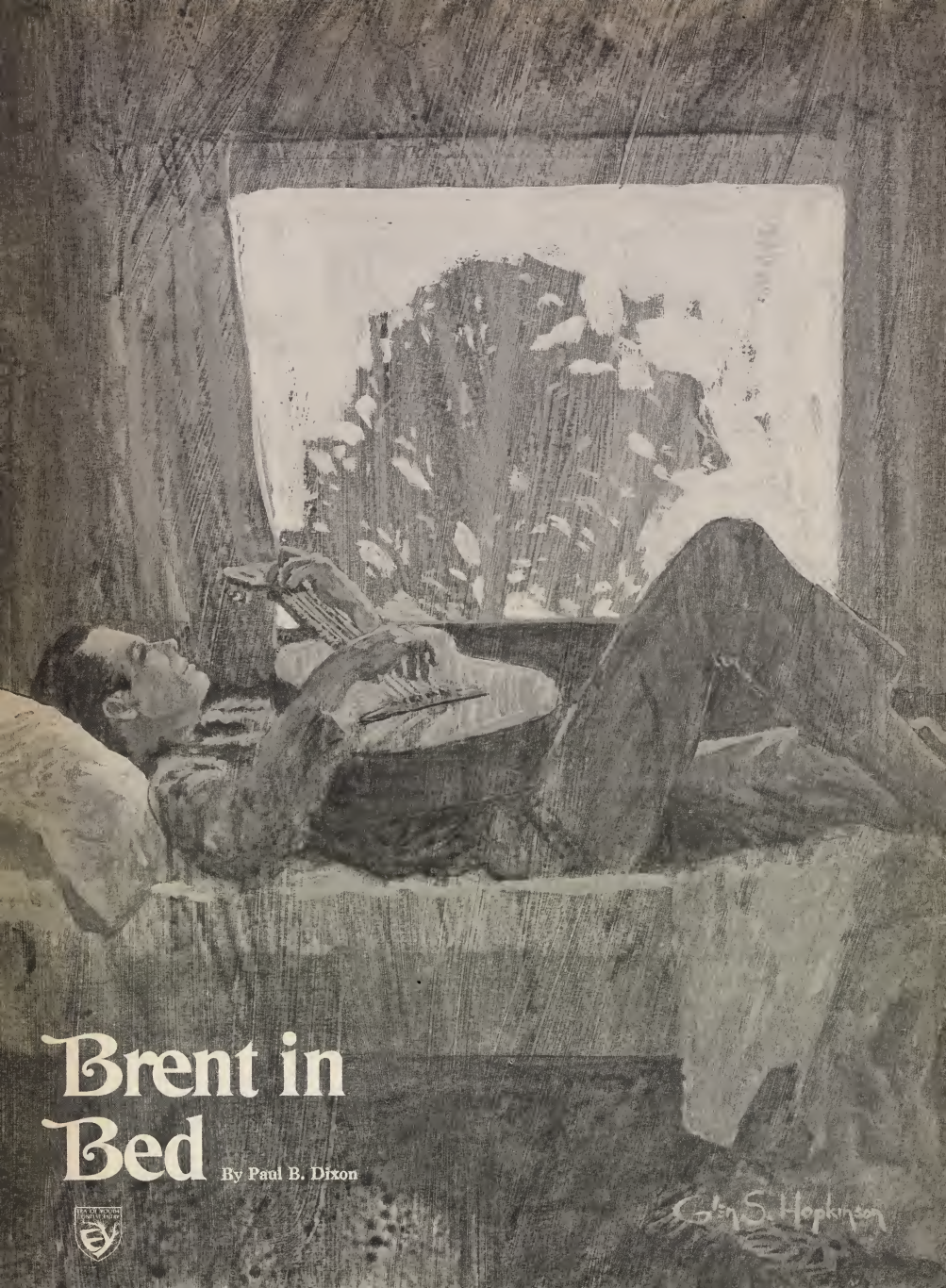
Brent probably did think he had lots of disagreeable things to do. He was student body president, and he kept complaining about the other officers' voting down his ideas and then leaving him with all the work.

After a while, dad came in to talk to Brent. He used the tough approach. "Now listen! You put down that guitar, get out of bed, and get dressed right now!" he said.

But Brent didn't move at all, and my father couldn't do much about it, because Brent is six foot three and my dad is barely five eleven.

"You don't ever see me staying in bed all day because I'm





# Brent in Bed

By Paul B. Dixon



Glen S. Hopkinson



tired of doing my work, do you?" dad argued.

"Go ahead and do it. It's all right with me," said Brent.

So dad failed, and my brother continued lying there, playing his guitar. Pretty soon I noticed that he was playing the same chords over and over again. Usually Brent's guitar playing sounded pretty good, but I soon got tired of his playing the same sad chord progression without end. He also looked funny, lying on his back in his pajamas, strumming the guitar.

I was really surprised to see mom bring a tray of supper in to Brent's bed. I asked her why he was getting his food in bed, and she said, "Well, he won't even get up to come to the table. Do you want me to let him starve to death?"

I asked her if I could have dinner in bed too, but she said no.

During the evening, mom, dad, my two sisters, my other brother, and I all tried to get Brent to get out of bed. None of us could do it, and I soon got bored and went to watch television.

For the rest of the school week I left him in bed every morning and came back to see him strumming his guitar—the same old song. Now, don't get me wrong. He didn't stay in bed every second; he did get up once in a while to go to the bathroom. I also saw him brush the crumbs out of his bed once or twice. You know how terrible old toast crumbs in the bed can be.

Things would have been a lot

easier for Brent if mom hadn't told the people at the school that he was sick. He got a couple of get-well cards, and he even got a get-well cake from a "secret admirer." Brent wouldn't eat it, though. Dad and mom kept harping at him to get up and go back to school, but he just wouldn't do it. They even sent for a psychiatrist, but Brent wouldn't put down his guitar and talk to him, so he had to leave. I really felt sorry for poor Brent, although I don't know why.

My big brother was beginning to look bad, believe me. He had whiskers all over his face because he hadn't shaved. He looked absolutely weird in those cowboy pajamas, too. You see, my mom had made me some pajamas for Christmas, with pictures of Roy Rogers, Gene Autry, and Hopalong Cassidy. She bought too much cloth, so she made Brent a pair too. Brent looked pretty funny in cowboy pajamas, but he wore them anyway, just to be nice to mom. You know how the backs of pajama knees begin to look like an accordion after you've worn them for a long time? No kidding! Brent had the worst case of P.J. accordion knees I've ever seen.

It was in that state of beauty that Brent's girl friend, Evelyn, saw him on Sunday night. When she came to the door, my mom answered. Mom was so mad at Brent that she didn't even warn him. She just told me to take Evelyn to our room and stay in there with them. When we went in, Brent was lying without the

covers over him, in those crazy P.J.'s, playing the guitar. He was obviously embarrassed, and he jumped under the covers as fast as he could.

They said hi, and kind of stared at each other for a minute, and Evelyn said that she hoped he wasn't too sick.

"I'm not sick," he confessed.

"What? Well, how come you're in bed?"

"Because I don't feel like getting out of bed."

"That's not much of a reason. Brent."

"It's the only one I could think of."

"Why didn't you call me?" she asked.

"Oh, I don't know. I guess I was too busy. Why? Was I supposed to call you?"

"Not really. It's just that we've been going out together every Saturday night for quite a while, and I thought that you'd at least call me to tell me you couldn't go out with me last night."

"Now that's really amazing," said Brent. "Most guys have to ask a girl to go out with her, but I have to call you to get permission not to take you out!"

"I didn't know you felt that way about me," she said indignantly. "Good-bye, Brent." She walked out on her own.

All this time I had been pretending to look at a magazine. I was at an age when boys are obligated to hate girls. When she left, I began to clap and cheer.

"Shut up and get out of here!" he yelled. I obeyed.

# Here and Waiting

By Jennifer Sainsbury

I never knew you,  
My mother's mother.  
I remember your yellow kitchen  
Linoleum, shaded porch,  
Pretend-world-perfect;  
Cluttered bedrooms filled with  
Pink jewelry boxes, pictures  
of a young and struggling  
Couple, building a home  
Out of a white square house.  
This I remember—  
Dusty books with messages:  
Happy birthday, dear, with love.  
Figurines, china birds,  
Paperweights, high shelves,  
Calendars, pincushions.  
All this I remember.  
But the time for knowing your  
Hopes, loves, fears—  
Far in the future—when time  
Crumbled away years—  
Gave me understanding.  
Now I am here and waiting,  
Only to find you gone.



## Sunday

By Janine Marie Hansen

*The poetry  
Of Sunday  
Affects my life  
On Monday.*



I was very upset. I couldn't even watch television. I started to cry.

I walked to my room and was about to enter when I heard Brent singing inside. I recognized the same chords he had been playing all week long, and I can still remember some of the words he made up.

*"I'm sitting here and wondering  
What the world's about.  
I'll never know unless I get  
Some time to think it out."*

I knock at the door. How stupid, knocking at my own bedroom door. Brent yelled, "Come in!"

I entered, the tears still in my eyes, and said, "Brent, I'm awful sorry that I made you mad, and I

wish that you were more happy, because I love you."

In a couple of seconds I lifted my head and looked at Brent. His eyes were getting all watery too. We kind of stared at each other for awhile, and then he put down his guitar and sat up. "What do you say we both go have a piece of get-well cake?" he asked. ○



To perpetuate the memory of Marba C. Josephson, who for many years was associate managing editor of *The Improvement Era*, the YWIA annually awards a \$1,200 scholarship to a young woman who has shown outstanding writing ability and a desire to progress further in this field. Florence S. Jacobsen, Margaret R. Jackson, and Dorothy P. Holt of the YWIA general presidency made the final selection.

Melinda Bauer, daughter of Mr. and Mrs. J. Harold Bauer, of Altadena, California, has been named the recipient of the 1970 Marba C. Josephson cash scholarship award.

This valuable award is a special delight to a young woman who has made a valiant struggle to realize her dreams. She is the only member of her family who is a member of the Church, and she has fought many a personal battle. During her last two years of high school, while she has been living in the home of Mrs. Frank Troxler in Salt Lake City, Utah, she has earned a name for herself as a talented person. A member of the graduating class of 1970 at Highland High School in Salt Lake City, she has been poetry editor of the school literary magazine, associate editor of the seminary yearbook, and a member of the Project Inform Committee; she has also served as Utah State co-chairman of a continuing education seminar for teens. She's a fourth-year seminary graduate and a member of seminary choir. A consistent top place winner in writing contests, she has been published in *Young America Speaks* and the *Era of Youth* on several occasions.

Melinda's college life will be journalism oriented, and her fine mind will be turned to improving her skills in turning a phrase and helping people in living better through her word and pen.

## The Marba Josephson Award

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## Melody

By Melinda Bauer



Silently sitting  
Here

alone

in wonderment,  
I reflect on that first summer—  
We laughed like little children.

I was content to enjoy the sunbeams,  
But you had to touch them.

I asked why. You asked why not.  
Each day together was a note in

Our Song.

But Our Song was too loud for me,  
And too soft for you.





# My First High Dive

By Paul R. Adams

• Mosula pool was deep, blue, and very cold. Even in the noonday glow of the summer sun, the water was shockingly chilly. Surrounded on three sides by sheer, vertical cliffs of vine and moss-covered rock, the pool lay partly in sunlight, partly in shadow. A waterfall cascading from the cleft face of the canyon flashed and sparkled white in the sun.

A young man stood on a narrow, rocky ledge forty feet above the water's surface. His lithe, athletic figure was small against the dark green of the moss-covered cliffs. As I watched, he prepared to dive. With a sudden flex of the knees and a hard thrust forward, he leaped clear of the ledge. His arms stretched wide and his back arched into a graceful swan-dive that barely rippled the surface as he entered the water.

"Well," I thought, "if he can do it, I can." Without taking time to think things through logically and talk myself out of it, I began scrambling and clawing my way up the cliff. After a good deal of struggle and a barely averted back-flip into the pool, I finally reached the ledge. Testing the rocks gingerly, I found them to be solid; then stepping out on the ledge, I looked down.

Fortunately, one hand was firmly grasping a convenient vine hanging nearby, and when my knees buckled from fright, I didn't completely collapse. Forty feet up doesn't look very high until you are there looking down. Not only was I forty feet up—I had gone there for the express purpose of jumping forty feet down!

*What am I doing up here?* was my first panicky thought. My second was to retreat immediately. But then I looked down again and saw all the grinning faces peering up at me. I couldn't back down and have to face the jeers of my friends, none of whom, by the way, had been foolhardy enough to place themselves in such a predicament. I had to find a plausible, face-saving excuse for backing down—it was either that or jump! I hunted frantically, but try as I would, I couldn't think of any excuse except the truth: I was scared to death. But I couldn't admit that to anyone else.

Finding no excuse, I sighed dejectedly and resigned myself to meeting my doom. Better death than dishonor. Still clutching desperately at my vine, I tremulously approached the edge of the ledge. Without looking down, I took a deep breath, released my hold on the vine, made an awkward half step-half jump, and fell off the cliff. Although my arms and legs were flailing frantically, I managed to cover my nose. After what seemed like ages, I plummeted noisily into the water, raising a small geyser in the process.

After recovering from the initial shock of finding myself still alive and unharmed, I gratefully kicked back up to the surface, put on my best air of swaggering nonchalance, and swam over to my friends. One of them hollered to me and said, "Hey, were you scared up there?"

"Who, me? Naw, that's just kid-stuff. Nobody with any nerve is scared of a little jump like that!"

## The Presiding Bishop Talks to Youth About:

# Tithing

By Bishop John H. Vandenberg

● The youth of today may want reasons for what they are asked to do. This desire to know why can be a great character-building trait if properly used, because it is important to do the right things for the right reasons.

For instance, President David O. McKay advised, "Tithing should not be given with a selfish end in view. A man who pays tithing just to keep his name on the record will receive his reward, of course; he will have his name on the record. 'Verily, he hath his reward,' as the man who prayed to be seen and heard of men. But he who gives because he loves to help others and to further the cause of righteousness, who gives cheerfully with thanksgiving in his heart, also has his reward; for in giving he is really obtaining. In losing his life for Christ's sake, he finds it."

Generally speaking, people hesitate to part with their earnings. This may be understood if one considers the fact that a man, especially, spends the greater part of his life in earning money to support himself and his family. Young men and women just beginning to earn are often surprised at the amount of time and effort involved. A person who exerts himself to earn money may actually feel that he is giving part of himself when he makes a contribution.

How better can we show our love for the Lord and his church than by giving something that is

really a part of us—something that is a product of our greatest efforts? It is a good thing, a fine thing, to do.

The ten percent of our income that we pay in tithing helps to pay the operational costs of the Church. It is tithing that builds chapels and temples in which to worship and perform sacred ordinances. It is tithing that brings missionaries home at the end of their tours of service. It is tithing that supports the educational arms of the Church—a university, colleges, institutes of religion, and seminaries.

Besides the blessing of knowing that our tithes support such valuable services, we receive the spiritual benefit that comes from keeping any of the commandments. The Lord doesn't need our money nearly so much as we need his blessings.

Payment of tithing is a helpful aid toward achieving humility, a virtue that is rare today. If we pay tithing for the right reasons—because we love the Lord and want to help build his kingdom here on earth—we are taking a step in the direction of humility. Unselfishness is another character trait that is in short supply, for which tithing with joy and thanksgiving is excellent training.

A generous heart, when in doubt, always gives the benefit to the Lord. In times past, when tithing was sometimes paid in

kind, this was a question that often arose, especially among the youth. One story is told of a father who instructed his sons to load one-tenth of the best hay and take it to the bishop's storehouse for tithing.

The boys, who had helped with the raising, cutting, and storing of the hay, protested, "Why do we have to take the best? Why can't we just take the hay as it comes?"

The father's reply stopped further argument: "When your mother and I prayed for children, we asked the Lord to give us the very best he had, and he did."

There are many places for money to be spent, and learning what is the best way to spend it is a valuable lesson at any age. Anyone who has tried paying tithing after everything else is paid knows that this method will never work. Someone has said that nobody ever has enough money to pay tithing. The real question is whether or not one has enough faith to pay tithing.

Tithing is somewhat related to fasting as a method of developing self-control. A person who can control his appetite by refusing to partake of food when he is hungry can usually better control his selfish desires by gladly paying his tithing. Experience indicates that one cause of the problems that many young people are having today is that they have never been denied anything. One young man who was ruining his life with drugs claimed that his parents had always given him everything he asked for. How vital it is for youth to realize that strength comes from being able to exercise self-control and that happiness must be earned by personal sacrifice and effort.

Paying tithing is a form of worship. When a person comes to realize the extent of the Lord's love for him as an individual, he

feels a strong desire to worship him more fully. Tithing is a natural answer to this desire. We are not asked at this time to give our lives for the Lord, but we can give the product of our life's work in the form of tithing.

The late President Stephen L. Richards of the First Presidency said in his booklet *The Law of Tithing*: "Every man who pays his tithing should enjoy it. The Gospel of Christ is a gospel of enjoyment. 'Man is that he might have joy.' When one pays his tithing without enjoyment he is robbed of part of the blessing. He must learn to give cheerfully, willingly and joyfully, and his gift will be blessed. In order that he may receive more enjoyment he needs to pay more frequently. . . . By payments throughout the year we may increase and enhance not only the joy of our giving but the practice of it. . . . I can heartily recommend to you the payment of your tithes as your funds come into your hands, not only because it will be easier, but because greater blessings will come to you.

"We consecrate our lives in this Church to the advancement of the cause of God. 'He who gives himself with his gift feeds three—himself, his hungering neighbor and me.' So the law of tithing is the epitome of the Gospel. It is genuine worship and true recognition of the sovereignty of God. It is the giving of muscle and energy of life to the cause, and it begets the abundant life of love and service for which Christ came. It is a measurement of true religion. By the extent of its observance every man may determine for himself the vitality of his own faith and love of God. A prophet has said, 'The tenth shall be holy unto the Lord.' It will be holy unto you, if you give it lovingly, joyfully, willingly."



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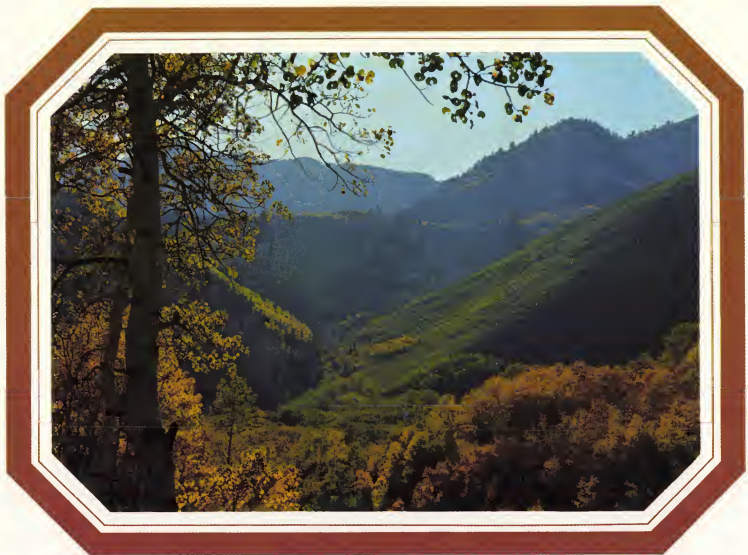
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Lake City. The bank was located at the northeast corner of Main Street and First South Street. Headquarters of First Security Bank remain in this same location—the oldest continuous banking corner in Utah.

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